

1. Aim. To ^{put} make the teacher of the Church and of the Church a reality and
a practice.

2. What can we do for the Church.

a. Promotion of persons.

b. Standard education

c. Sunday work.

d. High work organization in

e. Self-education - how put the person.

3. How can we help the Church further progress. (2) What can we do for the Church - on the same day.

a. High of education - (1) High of the daily report of the

b. High of education - (2) High of the daily report of the

(3) High of the daily report of the

2. High of the daily report of the

(4) High of the daily report of the

3. High of the daily report of the

(5) High of the daily report of the

(6) High of the daily report of the

(7) High of the daily report of the

(8) High of the daily report of the

(9) High of the daily report of the

The International Committee of Young Men's Christian Associations

~~124 East 28th Street, New York.~~

347 MADISON AVENUE, NEW YORK

INDIAN WORK

C. R. Watson

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NEW YORK CITY

THE BOARD OF TRUSTEES
OF

THE AMERICAN UNIVERSITY
AT CAIRO

LAND TITLE BUILDING
PHILADELPHIA, PA.

CHARLES R. WATSON,
GEORGE INNES,
SECRETARIES

April 1, 1920.

My dear Speer:-

I have two of your letters to acknowledge, that of March 22nd requesting a letter to Dr. Brown on the Quarter Centennial Anniversary of his Secretaryship. Let me thank you heartily for allowing me to share in this celebration.

I am in receipt also of your letter of March 6. With reference to the Interchurch Movement, I am now feeling that decisions affecting the year 1919-20 are practically closed. The representations made by a number of us, and perhaps more especially the situation itself, did avail to the extent of a reduction in the administration budget of what seems to me about \$2,000,000. This was something, even though what remained seems very large. My conclusion about the whole matter is that it was not so much a question of the ~~expense~~ involved, as it was a question of the policy. Once we agreed to launch out upon certain community and national spheres of influence, then the ~~expense~~ was purely a question of the multiplication table.

Now, my anxiety and interest turn toward next year. A committee was appointed at the last meeting, at which you were absent, which has to do with the presentation of the Movement to the annual meetings of the Churches. I am on that Committee, and you are also. I feel quite solemn about the matter. I do believe that the ~~growth~~ of one year has brought into being an enormous organization, far-reaching influences, wide relationships, and the discussion of many ideals, all of which it would be pathetic if they were to be ruthlessly junked.

On the one hand, I feel that the Movement needs a closer coordination with Church leadership and Church authorities and Church activities. On the other hand, I would rather see it completely blotted out than to have it so manacled and strangled by purely petty regulations that it would lose the power for leadership in any direction without the unanimous consent of all the parties on each particular issue. It is true that this year this ~~sphere~~ has constituted the least of our anxieties. But as we project it to another year, there might be the danger of reaction from the liberty of the present year, and a real danger of such limitation as to practically kill the Movement. I hope it may be possible for you to give some constructive thought to the outline that we should submit to the Church Assemblies this spring, as indicating the policy, organization, and relationships which the Movement should sustain during the coming year and upon which the Churches should stake their approval of it for one more year of trial and development.

Then, I must refer to the last paragraph of your letter where you give me the good news concerning which I wrote you in a former letter. I had not had before the figure of the amount for which we were included in your budget, and, as you give it in your letter, it seems to me only a further proof of the generous sympathy which I so greatly appreciate on your part and on the part of your Board toward the University project at Cairo.

Very sincerely yours,

C. R. Watson

Pardon corrections

Return to the office, upon the check given - On receipt of the same

J. M. Ginn
H. M. Ginn
J. M. Ginn

Don't get into a conversation with. Keep to the point of view

Write with the same, don't get into a conversation with

Conclude with a paragraph of the same.

Get the work done. Don't get into a conversation with

Conclude with a paragraph of the same.

Don't get into a conversation with the same.

Also mention the same.

Don't get into a conversation with the same.

Don't get into a conversation with the same.

Don't get into a conversation with the same.

Don't get into a conversation with the same.

1. Payroll of the same.

2. Payroll of the same.

3. Payroll of the same.

4. Payroll of the same.

What is it to be a Chh.

1. To have a view of obedience

A recognition that we are not on our own but
Christ view of this life

We to be over, too.

No joy & peace

No sight of power of it

Are we obedient to Christ

In our character?

In our service? In our dependence.

Religion not merely intellectual but also

2. To have a mind of acceptance

The eyes & the mind - these are made to see as to what they

But our trouble not too much not too little this is

We are certain they Christ have & of them Christ says.

The sinners

1. The doctrine

2. The cross and water

3. To have a heart of trust

How much do you know

How we know

Our mission

How we do it?

The pity of women looking at

"The pity of men" he said from me

Why do we do this?

1. Is in what your life is for - to serve God.

2. Christ came to win you to it

Easter -

How many Birth days are remembered?

Washington. Feb. 22, 1732

How many death days? - A. Lincoln. Apr. 14, 1865

How many two birth days -

old man who was 3 years old.

Yet Christ - as three, - Easter, Resurrection & second birth day.

stands for.

1. Service.

A waste of time, & living, & not living, - ending (here)

The waste, servant. - whole life.

Expects the day of great service.

Two elements in it

1. Sacrifice -

In both lives - Mark said to his disciples, "Garden of Gethsemane." - Henry Thornton.

2. Triumph. - Springfield's day.

Here to triumph. The which with service

God's name like Paul a Paul

Gain its grace, the watch, the seal

2. Life

As death - then grave empty.

A symbol of what the world do for us,

What is life?

Waste? Living? Knowledge - standing living stones.

3. Growth.

How different it was - Body, Power our disciples to

to better stand for this -

How's spring

Growth -

A bad apple grows smaller!

Man his to lover, good to better, good to Christ.

1. Jesus & work.

Living about

Teaching in the extol. place of worship

Preaching the Gospel of the Kingdom.

Healing

2. The mission of the multitude > the average people whom he had worked for.
a new perception of fact that brotherhood prevails as the basis

3. The feeling of sympathy

Not knowledge of what a heart & life

Why -

Because distressed & scattered
in their great hour of distress.

Conclusion of private
Pity for the heathen.

4. The impression made upon him responded to above.

The heart - pleasurable

The labors - few.

But extraordinary response to
activation

5. The cause of action

1. The counsel of heaven.

2. The agonization of mission.

1. The missionary vision came to the man who is at work for God already

3. A trip into his field of thought showed that there had been no present before

2. The vision came because of the effort to do which was already begun in him.

4. The vision was effective because of the heart of sympathy. Knowledge not enough.

5. The faith was true as the time but was only spiritually realized at this time.

6. The emotion which appealed to him was the spontaneous need of comfort & unity

7. The mission was organized however with the aid of his previous experience. Just as now.

8. The great joy of that was to be Jesus.

9. Yet the same was hidden to him was committed for the mission

10. The introduction of Jesus was proclaimed by the agonizing of the mission at once.

11. The mission consisted in a living faith from Jesus.

The Sovereignty, the Liberty & the Life
as free but a bondslave of God. I Pet II. 16

Free from.
2 sin. Jas VIII, 32, 36, Rom VI, 8, 22, 7 Liberty. Rom VI, 20
how free & direct Rom VIII, 2.
The Church. Heb. II, 12 words or feet. "Why have ye not taken on".

from the freedom of
3 Jas. VIII, 36.

The liberty of the Christian life
3 Be not enslaved of sin Gal.
sin is the ruler. Romans But obey.

Liberty
3 Bondslave. Paul. No man Paul. Thymet Paul.
has our master

The liberty of the heart
The dead practicalness of
his as this.

as a rule of life
The signification of the guiding variance & bondage of the
of the life & possession

The spirit of the garden

often hear of manatees & their

Mr. Popovitz Groverland.

But what for

Heads of plants. one room the fresh water
 flows in the tank. End of the ~~the~~ opening of
 "cylindrical" that shows a (and) one.

stand in the law. And as the state of affairs of

"original zero" that phrase & (and) and.

Question is in the agent hand

the constant interest given room in other
to get of digging it.

to get a dog in it.

How many ways there are of showing it

to original plant. Due to this

Den 15. sept. 1871

(We have seen that the following is

God's "equality" - how many in the land."

the center line also to same and round.

the cow that I get red. The woman
sister (oo) as for

water (or) air fresh

the above contact again due to increase the
half life of vinyl ester

Mark II, 12. The originality of goodness.

The life of Christ was a life of continual surprise.

Mark I, 27 The Synagogue at Capernaum.

II, 12 The paralytic -

IV, 41. Who then is this, that even the wind & the sea

Obey him?

There never spoke like this man
We have seen strange things today

The explanation of all this is the originality of goodness.

We give him the summary given.

We can not over-estimate this.

Here. Ever fresh. The same. As Jesus
demanded the Babylonian.

But we do not think given by the Spirit.

The theological explanation

All goodness is the fresh creation of God in the soul.

Ever only the total expression of original sin

There is a good explanation - All there is in the old
original sin was not.

The moral view

1. The constant intent of seeing something new of God
in others.

2. The quest of original sin it ourselves.

How many new ways there are of showing it!

3. Christ's constant surprise due to innocence.

When really, but its originality is gone

God's originality "There is nothing in the hand."

The muscles bones of the legs

That Bachman letter - put it
The latitude of Jesus.

What I saw for us. The measurement

2 The details of Jesus

What it saw - Kemp's "Beast school"

In turn of the head from one side

3 The present life of Jesus

The blood lawsuit - Resolves this to both former

A Reformation arises in history,

Jesus' death of the body.

Below an open door for God's incarnations.

A new mysticism - Wapner's.

Probably a doctrine is a life.

The confusion.

Some who of a life really reduce it to 1 = the doctrine of
Jesus.

Some who of a doctrine mean 3 = the life of Jesus.

The fact is it is both.

Kemp - "Christians' phantoms" p. 148

Bishop Alexander,
the Testimony of the Psalms to Jesus Christ.

Christ in the Old Testament. - Seven seals.

- I. Prophecy The seal of God - Criteria -
- | | | | |
|----------------------|-----------------|-------------------|-------------------------------|
| 1. Amplitude | Detail - 333 | Memor. of Babelon | 1. Prior to the event present |
| 2. Remoteness | Melachi | | 2. Apparently most distant |
| 3. Comprehensiveness | Progressiveness | | 3. Particularity |
| 4. Obscurity | Paradox | Lock-key. | 4. honesty. |
| | | | 5. worthiness of object. |
| | | | 6. Amplitude. |
| | | | 7. accurate in fulfillment. |

II. Poetry. Indirect prophecy.

Gen.
Psalm XXII - Seven sentences or obs. in 400 in the Psalm.
XXIII, XXIV = R. of A.
D. 73.

III. History.

1. Books. - Progressing unfolding of great truths of Salvation.
Sin - pen. Repentance - Ex. Mercy - Rec. Sonship - Service.
Israel - Church. Ruth.
2. Events. - Ex. XII. Serpent on the pole. Slits in hands.
3. Persons. Adam. Abel. Noah. Abram. Isaac. Joseph. David.

IV. Allegory.

1. Rituals. High Priest. Tabernacle. Terms. Forns. Ideal.
2. Ceremony. Lev. XVI. Paschal Lamb - the King.
3. Symbols. Color. Wedding.

Progress of unfolding. Complete work.

5. Some hermits associated with the coming.

1. Resurrection of sleeping saint & then v. 18-18. "Shout" - notices
word, "ominous" - to the dead ones, & they obey. Two
in bed, mine, find a - wound wound. Mark's mother
- Body, not redeemed yet - i.e. "bitterness death is

2. Hope in living saint. 1 Cor. xv.

3. The delirious of creation Rom viii, 22, 23. All nature
sounded as minor high ground. Those graves,
Wife's future of Love, Caravan, Sufferer, Virtues.
Little died & coherent - When Rose died or all makes.

4. Delirious & restoration of Grace. He. xi, 11. Jn. xx xi, 31-34.
Ez. xxxviii, 1-14. Dan. vii, 9x; xi. Rom. xi. Stone,
The notes volume, British Grace. - guiding. The flow.
Rationality.

The Lord's Coming. Importance Titus II, 12

1. Prominence of this hope in Pers. of N.T.

Riches - 1 verb in every 30 Introductory. - 318 refs. - whole part

100 practical applications of I N.T. Partic. to other doctrines

2. Death & Coming not identical.

Death not undervalued. I Cor. III, 21. Death is our possession

Victory over it. Infr. examples. Little child 7 years, wounded

John Brown of Scotland. Napoleon I "I am immortal

thru my work is done". So the child of God. "Victory in the 2."

Phil. I, 23; John Brown's eyes: II Cor. I, 6, 8. Jno. XXI, 21.

3. The coming personal & visible.

In a sense he comes at judgment. Jerusalem.

Personna accompanying him see I Cor. II, 13.

Matt. XXIV, 30; XXVI, 64; Luke XXI, 27; Rev. I, 7; Acts I, 11.

"The cloud": the thickening cloud. - wilderness, Mass. transfiguration.

4. Some of the practical uses made of this hope in the Scriptures.

1. To promote watchfulness. Matt. XXIV, 42, 44, 46, 48, 51.

2. Holiness & purity. Gal. III, 1-5; John's vision & sig. 2 degrees.

I Jno. II, 2, 3.

3. Fidelity, rectitude, endurance. Matt. XXIV, 19 - Luke XIX, 12 -

4. Ministerial faithfulness. II Tim. IV, 1, 2; Mark. VI.

5. Present moral judgment, I Cor. VI, 8; Present law I Cor. VI, 1-5.

Opport? Rom. I, 1.

1. One who saw Christ I Cor.
2. One who has his commission from Christ directly Gal. I, 1. Jno. XV, 16
3. witness of Christ's resurrection Act. 1, 22. I Cor. XV, 15
4. Inspired. Gal. I, 12.
5. Power to work miracles II Cor. XII, 12
6. Supreme authority Jno. XX, 23. II Peter, III, 2, I Cor. I, 4-5.
7. Founded the Church I Cor. III, 10 Eph. II, 20.

Parts: - Roman. Key - The Righteousness of God.
1-11. Doctrine - Chap. I, 16, 17 unity.
12-16 Practical.

What is R. of God. of: from

1. Not this attribute of justice.
2. Not inherent righteousness in the sinner. III, 22,
3. In Christ.

Satan in Job.

1. A person - speaks as. In N. T. has 28 titles each telling of his power & malignity - Only 5 times about in O. T.
2. Power. - lightning as. Power of the power of the air
3. O to God's people subordinates.

Christ's Second Coming. Pro. XIV, 3.

Neglect of prophecy. Rev. I, 3; xxii, 7 II Peter I, 19

1. Promises of his coming. Pro. XIV, 28;

Christ. Acts II, 14.

Apostles - Acts III, 20 I Thess. IV, 16. Heb. IX, 28. x 35

Place of the doctrine in the New 318 in 260

Early church premillennialism. I Cor. I, 7: II Thess. III, 5
I Thess. I, 10

2. Manner of his coming.

Personal. - not death. Acts I, 11. John XIV, 45; Mark

Unexpected & unknown Matt. XXIV, 26. Acts I, 7.

In glory to reign. I Tim. VI, 15 Matt. XXIV, 31

3. Time of his coming. - In middle of evil Matt. XXIV, 37-39

II Tim. III, 1-5, 13 II Pet. III, 3, 4.

Pre-millennialism

1. Antichrist II Th. II, 3, 4 2. Jesus Matt. XXIII, 29

2. Tribulation Matt. XXIV, 29, 30. Hebrew kingdom.

3. Church of Jesus 6 weeks

I Thess. I, 4-10

Possible now. Matt. XXIV, 14

4. Our attitude towards it - Matt. XXIV, 42, XXV, 13.

Look for the Lord's return. Hudson Taylor.

Ready. I Pro. II, 28. Matt. XXV, 10

Watch

Our incentive to a holy life. I Pro III, 2, 3 John.

I Peter II, 11, 13. Jos. V, 7, 8 II Pet. III, 11. Cor. III, 4, 5.

Godly life

Patience

Holiness

Mortify

The groom & the bride Matt. XXV.

Never sleep on. Rev. XX, 5.

We are living our friends with him. I Th. IV, 15-17

There are to be two classes here then. I Th. V, 26

"Coming"

Objections -

Dishonors the Holy Spirit

Arthur's Tongue of Fire

Cuts the nerve of evangelistic effort. "Wouldn't it be conversion"
ready.

Pessimistic. - What is it? What are the facts.

Narrowness of our view of Truth

Horizon - Men live on 1/2 - No other. What? Real other.

"I tell you the truth" not 1/2. Doc taught truth.

Mrs. Browning - "Bird sang last oc." ^{Denominations.} ^{II/2 III, 4, 5}
 1. Past failure - other's.
 2. Future too weak.

This neglect of prophecy easily explained & justifiably ruled
 and yet unnatural ^{human condition} ^{James Henson} ^{Rev. 1, 3; xxiv, 7. II Peter I, 19}
 what are the facts of prophecy itself? 3? No 4?

This antipathy to prophecy aimed at the great fact.

1. His return promised.

Prophecy Dan. vii, 13. Jude 14.

Christ Matt. xxiv, 31. Jno. xiv, 3.

Angels Acts I, 10, 11.

Apostles Acts III, 20 I Tim vi, 14; Heb. ix, 28, x, 37

Early Church understood these things.

I Cor. I, 7 II Thes. III, 5.

2. Manner of His Coming. Death Jerusalem, Holy Spirit, Councils

Personal - Acts I, 11, Jno. xiv, 4, 5, - Not death.

Time unknown - Acts I, 7; Matt. xxiv, 36

In glory to reign I Tim vi, 15, Matt. xxiv, 31.

Cher up; I weary on; are the clouds dark

3. Time of His Coming.

Is it not after the millennium? No.

In a time of evil Matt. xxiv, 37-39 II Tim III, 1-5 II Pet. III, 3, 4.

Ps. miscellaneous.

1. Anti Christ II Th. II, 3, 4.

2. Tribulation Matt. xxiv, 29.

3. Church apostasy II Thes. I, 4-10. Are we suffering

4. Taxes Matt. xiii, 29.

5. Literal Kingdom

6. Watch

Objections.

1. Makes the Gospel a failure. Man is the failure.

2. Perinistic. What is it? What are facts?

3. Cuts the nerve of long. effort. "Communion" Moody, Lyford

4. Dishonors the Holy Spirit - Arden

4. Our attitude toward His coming.

Look for Him. Thos Taylor. Matt. xxiv, 42, xxv, 13.

Ready. I Joh. II, 28; Matt. xxv, 10.

An incentive to

Purity. I Joh. II, 2, 3.

Godly life. I Peter II, 11, 13.

Patience. I Joh. v, 7, 8.

Calmness. I Peter III, 11.

The Great Wedding Day. - Matt. xxv.

Two classes then. I Thes. v, 2-6. Heb ix, 28.

Sinner's sleep on. Rev. xx, 5-6.

I would go then to the dwelling place of the dead

I Thes. v, 15-17.

The Lord's Second Coming:-

1. The Apostle's doctrine Acts I, 11: III, 19, 21.
I Thess. I, 9, 10; II, 19: III, 13; 10, 14. V, 1-5; 23: II Th. II, 1-5
Thess. thought he had come & they were left out. v. 2. "day
is now / season is now let us in". Castaway = disapproved.
II Thess. III, 5 I Cor. I, 7 Jas. 1, 5. I Jno. II, 28. Jude, 14.
Rev. I, 7.

2. Our Lord's teaching Matt XVI, 27. XIX, 28
XXIV, 29. XXV, 31: Mark VIII, 38. XIV, 62: Luke XII, 35-40
XIX, 12. Jno. XIV, 3. Jno. XXI, 22-23.

3. Imminence Matt. XXIV, 4-27. Mk. XIV, 33-37
Luke XII, 45-46. Phil. IV, 5. Titus II, 13: Heb. IX, 28.
I Pet. IV, 7. II Pet. III, 12. Rev. XXII, 7, 12, 20.

4. Present state of things. Matt. XIII, 19, 23. Jno. XV, 19
Jno. XVI, 33. Acts XIV, 22. Rom. VIII, 17. Eph. VI, 12.
II Tim. III, 12, 13. Job. XII, 6-8 I Jno. V, 19 Rev. III, 21.

5. Last state of things Matt. XXIV, 10-14: XXV, 1-5.
Luke XVII, 26-30: XVIII, 8. Luke XXI, 25-27. 34-36. II Tim. IV, 1.
II Tim. III, 1-5. II Pet. III, 3-4. Rev. XVI, 14, 15.

6. Relation of this coming:-

- (1) To Creation. - growing time she come ^{viii} Rev. ^{9, 13}
- (2) To sickness. - Isa. XXXIV, 24. Isa. LXV, 20-22.
- (3) To drunk-bouts. - Isa. XI, 6, 9. LXV, 25
- (4) To Wrath. - Ezek. XXXVIII ¹⁶⁻²² By bones Jer. XLV, 15
- (5) To the Resurrection. - Phil. III, 20, 21 I Thess. IV, 16
- (6) To the Church. I Cor. VI, 2, 3. ^{rejoice} ⁱⁿ ^{the} ^{presence} ^{of} ^{the} ^{Lord} ⁱⁿ ^{the} ^{clouds} ^{to} ^{meet} ^{him} ⁱⁿ ^{the} ^{air} ^{and} ^{we} ^{shall} ^{be} ^{changed} ⁱⁿ ^{the} ^{moment} ⁱⁿ ^{the} ^{clouds} ^{to} ^{meet} ^{him} ⁱⁿ ^{the} ^{air} ^{and} ^{we} ^{shall} ^{be} ^{changed} ⁱⁿ ^{the} ^{moment} ⁱⁿ ^{the} ^{clouds} ^{to} ^{meet} ^{him} ⁱⁿ ^{the} ^{air} ^{and} ^{we} ^{shall} ^{be} ^{changed} ⁱⁿ ^{the} ^{moment} ⁱⁿ ^{the} ^{clouds} ^{to} ^{meet} ^{him} ⁱⁿ ^{the} ^{air} ^{and} ^{we} ^{shall} ^{be} ^{changed} ⁱⁿ ^{the} ^{moment} ⁱⁿ ^{the} ^{clouds} ^{to} ^{meet} ^{him} ⁱⁿ ^{the} ^{air} ^{and} ^{we} ^{shall} ^{be} ^{changed} ⁱⁿ ^{the} ^{moment} ⁱⁿ ^{the} ^{clouds} ^{to} ^{meet} ^{him} ⁱⁿ ^{the} ^{air} ^{and} ^{we} ^{shall} ^{be} ^{changed} ⁱⁿ ^{the} ^{moment} ⁱⁿ ^{the} ^{clouds} ^{to} ^{meet} ^{him} ⁱⁿ ^{the} ^{air} ^{and} ^{we} ^{shall} ^{be} ^{changed} ⁱⁿ ^{the} ^{moment} ⁱⁿ ^{the} ^{clouds} ^{to} ^{meet} ^{him} ⁱⁿ ^{the} ^{air} ^{and} ^{we} ^{shall} ^{be} ^{changed} ⁱⁿ ^{the} ^{moment} 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Heaven Christ
abide in Christ
like Christ
The Spirit of Christ.
Chiding Christ.
~~with Christ~~

~~Book of the Law.~~
~~Jesus is coming~~
In the Christ
The Lord's Return
~~in the~~

Briggs readings.
Wm. Carey.
Jared's songs
What believe
Is the Bible true

Rice Test Book

aford

Young's Concord.

Brace My Glory

Christ's Notes

Jarvis's "M. of Bks."

Thompson's "New. Mus."

Jared's songs

Brace My Glory

Christ's Notes

Alford's Concord.

Young's Concord.

Jarvis's readings of the Books.

Thompson's "New. Mus."

How can a faithless man become faithful and live so?

1. Let him believe that he can.

"The Four White Teachers".

Nothing is impossible.

It may seem that it is - in character. How can it be changed?

But God made it and He can remove it & remake it.

2. Let him clearly define to himself the character and unworthiness of the life he wants to leave behind.

Do this mercilessly. - As his defects & burdens.

3. Let him then leave this and it behind. It will stay as a shadow in the background but the new life stands out as the brighter in consequence.

"I must leave them - Oh, when I leave, are today."

4. Let him begin with the obvious things - the private unpardonable ones. e.g. neglect of prayer & Bible study.

Start with the less things.

5. But let him not conceal the fact that he has changed his mind. Enlist on the right side.

6. Watch for and seize the chance to do the hard thing, the thing that pushes & casts.

The timidity & fearfulness of brave men. Dr. Newman & Lecky's.

How's movement.

7. Follow and trust the Captain.

On one side it is as naturalistic and simple as truth & duty. But on the side the down things which no human captain could do.

He comes into our circle without ever forcing him.

"He is able to leave them also that are tempted."

The last victory in "The G-Gen."

Easy attraction to deal with this subject on the basis of idealistic conception
of the character of the Church - with capacity for action

But the Church as my contemporaries, decided on to show the foundation of the new, and
with looking on towards to the instruction of common action & influence.

allow me this but must be certain broad opposition right security made.
1. The Church today is - have fastened this, but the eye the ^{universal right} action & force.

Grant as that in said action

Heretofore - the young Church. all groups helped

The Christianizing of the human race

the Church of God

the dream of the Kingdom of God. A universal righteous peace.

And the Church of the Church to day, the day before - say mine but I have been told,
that, the Church of the Church, the Church of the Church.

2. The Church as presently the Church in the age of the Church has been the Church of the
by argument, moral action, & action. The Church of the Church of the Church of the Church.
The Church of the Church of the Church of the Church. The Church of the Church of the Church of the Church.
Right through the Church of the Church of the Church of the Church. The Church of the Church of the Church of the Church.
The Church of the Church of the Church of the Church. The Church of the Church of the Church of the Church.

3. The Church as presently the Church of the Church of the Church of the Church. The Church of the Church of the Church of the Church.
Broken down in the Church. The Church of the Church of the Church of the Church.

But it's the Church of the Church of the Church of the Church.

4. The Church today is a Church of the Church of the Church of the Church. The Church of the Church of the Church of the Church.
A Church of the Church of the Church of the Church. The Church of the Church of the Church of the Church.

5. The Church of the Church of the Church of the Church. The Church of the Church of the Church of the Church.
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The Church of the Church of the Church of the Church. The Church of the Church of the Church of the Church.
The Church of the Church of the Church of the Church. The Church of the Church of the Church of the Church.

And Enoch walked with God and he was not, for God took him.

It is possible to walk with God: to live with Him. Cal III, 3.
Walks with friends - life with them. How contradicted - by the
others, the formalists, the deadly impersonal.

Enoch walked. - The normal, steady life - no running & speed & then
sitting down. A walk together - the rest, closeness of it

With God. - Divine friendship.
Christe praesens Matt. XXIII, 20

Conditions of such a life of walking with God.

First then God's will - How can two walk together except they agree
to meet & bow again. John III, 3.
No draw near. The draw near James IV, 8.

The privilege & joy of it.

God's will is available. He is near. To us walk with
Him He is always where we are.
The degree of His presence is like the Evening.
Power & fruit. Jas. XV.

God desired such human company.

He took Enoch - being pleased with him. Heb. XI, 5.

As God is necessary to our completeness, so are we necessary
to Him - not of the lack of, but of His love & mercy.

The two greatest questions in the world, was, independence.
Not political, nor economic. Nor social but personal.

1. What do you think of Shintō.

We must think -

But strength depends on the character & sincerity of our thinking

Was he a good man or a bad man?

We all believe that he was a good man.

Was this - the claim.

If this claim were true he was good & humble. Otherwise not

And the claim was imprisoned

By the character

By the teaching

By the influence - Nagakura.

The present form on men & nations

2. What were you do with Shintō.

You must do something - for doing nothing is rejecting.

Was you reject Shintō? As the Jews did & said "what? You?"

Or simply neglect Shintō & drag out Hell - "a drifters".

Or accept Shintō.

What is it to accept Shintō

To study & trust the words. Deeds

To love and defend Shintō

To do Shintō work - work for the world.

To accept Shintō power - saving Power. In Japan & Japan

amount, will be with you as soon as
this in hand. I will not attempt
Lucy and the children exp
not follow for a little.

It is great to have such
ters of Guthrie Speers who exposes
made some use at our service last e
merry secretary and the little camp
With repeated and most af
Your

Mr. Robert E. Speer,
C/o. Mr. Chas. A. Gunn,
P.O. Box 437, Manila.

Now.
1. For out of domestic. Remained
2. " " " " " " " " " " " "
3. " " " " " " " " " " " "
4. " " " " " " " " " " " "
Plains - Garret Rockhopper

Dear Mr. P. J. -
Under in a short.
Myself follows this

1. Introduction short.
Behind him at his.
3 hand, common.
And get more in - when.

2. In appearance.
Our can't reach you to think
Our can't see such things - feel
Our has a depth - to provide
glance, soon

3. In
Jelly on Robert
his with a fine. You with
2 pages to him

Saul and Paul - two characters of two times.
General distinctions

I Saul:

Essentially a business man:

On a beach for ashes - I Sam. 1x
Found among the stuff I Sam. x 22.

Has a prophet - I Sam. x 11.

A practical king

Prudent - I Sam. x, 27

Palatic I Sam x v, 9

Strong man - I Sam. xiii, 9

Ready to repent - I Sam. xv, 24.

The opportunities of the pious king - lost.

Has deeply spiritual

His sphere in ordinary life.

Has equal to demands made.

Keeps his side always wrong.

Conquers the witch. I Sam xxviii.

Reality as the spirits

Chabir, Homanion, Fichte, Brougham

II Paul.

On a search for Christian acts, 1X, 16.

Was in earnest:

As a boy - Acts VIII, 1-3.

Young man - Acts IX, 16

As man - XIII, 46; Thim, Gal I, 16.

As old man II Tim. IV, 6-8

A real practical Lutheran act

He, and always right

1. Too much labor to doubt

2 Experience of the truth

I Joh. V, 10

II Cor. X, 4.

3. His spiritual life.

Evolution

Rev. X, 10

} Overward

Thought & lived Christ.

II Cor. X, 17; XI, 3

Gal. II, 20, Rev. XI, 14.

I the life of the religious life.

Rom. XI, 22

Gal. VI, 14

Thim XI, 28-30

Note also

Rom XI, 7.

II The loss of the old & the acquisition
of a new personality

I Jno. III 3 II Cor. V, 17
II Cor. II, 18 Gal. VI, 15

III. Is the spiritual life narrow? seems
so only from its strict limits, - &
to imperfect men.

I Cor. II 1-5-16; I 14-18-31
Phil. II 13, 14

III Conclusions to this Contract

1. Apologetics gives the whole world displaced
2. The chief reliance in the spiritual life
& work must be on the deeper
natural & no unreasonableness spirit
3. That spirit leads us to freedom of
life & holiness.

Brainerd. Heb. VIII, 14. Rev. XI, 4, 5.

4. Holiness & holiness of life mean
service for a deeper world.

How achieve the machine.

The car as an article that all aim but obtain.

1. By driving to
2. By the use of a chain
3. By the power of the old fashioned wheels.

Now you go away

Don't break down these ideas

Remember that you represent the three.

Will the time to decide & commit yourself.
The big facts about your conversion.

Will you not now step out on Christ.

Why not?

"I am afraid." Why?

"I don't want to give up." - What?

"I don't like to"

I require decision

I mean breaking with crowd.

Why?

For your sake

For your parents' sake.

How they are cropped up in you?

For your life in college

Sake a stand from the outset. For God.

In the matter of drinking

For your sake. Family, maintenance

For the sake of others.

In the matter of gambling

Principle. Christ in temple.

In the matter of impurity.

What you forfeit if you delight in the baseness

In yourself

Will you marry a fallen woman?

You carry the school's honor with you. You, you
fame the school.

The highest people feel in you.

My dear John

Your brother

Henry

God.

Now will you not step out on Christ's side

"Join the church" - Why - I don't like the idea.

Will you not do what you ought?

The great word of William Carey - "Do not fear Gt. Fear of W.C. Master."
This would have been her feeling.

But it is of her Master in her that we may think and speak
The great word of Paul. Gal. II, 20.

Others know better how far this great privilege came to Caroline's expression in
her earlier years. I can speak only of the last 8 or 10 but of these intimately
I was then on a child.

But her service given in much

Thus, the making more deeply her own - though being testing
The Lord's Discipline - "I think now that I lay with an ever deepening
desire to do God's will and to live in Christ's life & life of loving
sacrifice service. So the light came and abode.

Thereupon her great purpose to share the light and strength.

Andres had always been - "Ever since a small child - unhappy."

He began to read those who were so loved her.

So the last about the noble end of her life.

The teaching in N.Y. City. While in the City School of Pedagogy, & at Paris College
as Miss White & Misses both for other's preparation for work also together

and the work first

Christiana Greenfield. Smith College. Doctor just in N.Y.
including

always 1. To share with others

2. To give them Christ - Smith College letters.

The Christian's qualities

1. Unselfishness
2. Humility
3. Care for the lonely. N.Y.
4. Godless loving thought for others - Calvary.
5. Strength - The statement of faith.
6. Genuine catholic heart - Carolina at Smith & Greenfield.

The great mission. purpose.

Christa

for the world.

and as service

And now it is complete.

Now God's love has been

"and all the strength gathered in"

He told I give to him that shall reward me in the grange
or my camp, & he to him that can get it. He made & saw I carry
with me to be a witness for me that I have fought the battle who was low
& weary. - So he passed on, & all the troops followed for him on
the other side.

A long, deep, spirit & a willingness to put up with great personal
discomfort for the comfort of others.

The lowest water after the first snow has been.

We do not need to wait another hour for the blessing for which
we have come. Now the hour for it. I shd. have come on the
train. Our meeting our dearer friends. Pharm.
Mrs. Vanhook and Brian. — Pharm.

It has not come in that not an evidence that we are not ready.
1. We may this be chemistry that which we desire.

Any sin of flesh

appeal & temper. Bullock's rule

appeal to court - thought. Ellwood

appeal you are used to plan or reluctant to surrender.
Thompson.

2. We may not have desired to surrender what we have used.

(1) We want to be free. "You shall know them". New phrase
shall want to leave the law only. John XII Mrs. Foster. Stephen
Gaston-Whitman

(3) We want to enter into the law power of Christ me

(4) We want to have this passion. Rich or not doing

And how may we enter into this law at the beginning.

1. By meeting the law all weights and sin.

May think's free a moral to us as these things!

May the law power from them to separate from them. Ellwood.

2. By sincere and heart-felt penitence for this thing which
suffered Adam and Eve did their forgiveness.

3. By a free and perfect surrender now under Christ for what the
will. "Ready" 148 P. Vol.

And now in this connection

1. We want a deep & sincere heart power Barclay

2. Each as you must be in the companionship of Christ "his yoke"

3. We must be prepared to have and to follow Christ's call. as we?

4. A gathering in other love any pleasure or interest?

Carnegie Hall, Dec. 30, 1900.

1. The painter's just picture of what a man should be.
In the fine relations of life. Confess.
Both the sharp and the gentle qualities.
And the picture the time of our add
1. The man's duty to be. Pauline to brother.
2. And to God. "to be perfect" to Confess. time. "I prophesy."
This one of the two great questions of life, the other one
we can answer it in a way.
2. Our problem - ask your heart - is how can I be that?
That has been the tragedy of human life.
One - "I see & approve the better. I follow the worse."
Paul. O better man & any of us. Rom. VII, 18-24.
And we too - fought the temptation - you know better but you
are tired. The Confessions of students.
Futurism. Doubtless. Oh men, let us be true!
Our trouble is we know more than we can do!
3. And our despair deepens as our vision of the standard shrinks.
Job Isaiah. Peter.
We see more now that we can't just let of our own
standards and be satisfied if we reasonably hit that
"the temple prostitute of India." Dr. Keith's story
and the man who was much the same type. From "advertising".
4. There are our two life problems - and I say life is a
very poor thing if there is no answer to them outside our
own weak nature. There is an answer. Christ.
1. Christ is the perfect standard.
In all the outer relations. And in the inner life.
2. Christ the perfect gratification of his standard.
I see as you in you a new greater life power
fountain - since Jesus.
We need this new, healthy, environment want to do it
5. This the essence of Christianity.
This distinguishes it from other religions.
Not a church. Not a Book. But a Person.
The fact of Christ.
6. I tell him - now.
One time is as good as a valley, the better, same as we put
something better into it

Make this a waiting & notable time as we slip from the
old into the new.

1. Let sin begin & end w. it
2. Same men. Letting sin alone right
3. Go onto Christ

Deal right w. them - the man
the power of sinfulness

The Church's Ultimate Objective.

The Church's mission has always been understood to be with people - here & there, but earth & heaven too.

1. The first in Christ.

For there have been some of it - but not yet. When regarded it as the evidence of a new world.

But not as the evidence of a new world but in Christ.

"O mission but our true man." long but -

The entire basis of this, the light, feeling, - not at all the meaning of a new & character

The entire great end.

Elaborate report. Henry. Jan.

2. The second in power.

The Church's effort in power, - all the evidence of the power of God.

This operating to change & sustain the life of the world.

The great idea of universal mission.

And it is just what the power of a new world & redemption

which is Christ alone. Again Christ alone - both there.

3. The third in Christ.

The great end of the Church, the other religions.

This is not the Church, the Church, the Church.

And just as the Church, the Church, the Church.

And now, the Church, the Church.

And the Church, the Church, the Church.

And the Church, the Church, the Church.

And the Church, the Church, the Church.

There are the Church, the Church, the Church. The Church, the Church, the Church. The Church, the Church, the Church.

And the Church, the Church, the Church. The Church, the Church, the Church. The Church, the Church, the Church.

The Church, the Church, the Church. The Church, the Church, the Church. The Church, the Church, the Church.

And the Church, the Church, the Church. The Church, the Church, the Church. The Church, the Church, the Church.

This is the Church, the Church, the Church. The Church, the Church, the Church. The Church, the Church, the Church.

And the Church, the Church, the Church. The Church, the Church, the Church. The Church, the Church, the Church.

And the Church, the Church, the Church. The Church, the Church, the Church. The Church, the Church, the Church.

And the Church, the Church, the Church. The Church, the Church, the Church. The Church, the Church, the Church.

The peculiar duty of white women.

My task with Great Migration. The cause in other art.

These my women answering that lost storm.

Because of what Art. has done for her the ought to do for
others.

Their duty to do what? Robert Taft leaves. The voice of God.

The ideal of white life.

What is the voice of God? - The good given. Another hour best.

The great movement - political, commercial, moral, spiritual

Then cultural, expression of life. The last hour best.

Christ's message

God's own voice

Mrs. Mielbauer

And on this account the work to be set forth today is the
great work

It is a work for the inner life, the character, the
soul R.W.H. Myers.

It is a spirit work - not lost in sentiment measure.

It is a living work. Mrs. Moody's great inspiration

It is done by life upon life. - so it touches each deep
Pioneer. Happy with long.

What you have it is your power to do for those who do
need - John Thompson's life & beautiful insight

What it also means to do it. High. Brown's pledge

No attempt at compromise. - Rough the acceptance of the moral responsibility.

The picture - the three names & the power. Hesperian.

1. The first - The debt - trust

My thinking at this moment & present.

But cannot here.

And in the face of this.

Remember in the time

Thomas has, i.e., probably the first and one each

And in this one trading - has other names on the list.

Thomas appears, demand - his position as undoubtedly representative.

And this connects to the East End.

3, second, J. - to have the following as one

3, third, J. - to have the highest name to have.

This is undoubtedly the best of all, but is not completely certain.

2. The second - The East End

On each to have the same

Two - the East End.

The second was that -

Set down for each for their.

N.B. but cannot find further probably because this was no problem.

That was too great thing. (Shakes and he said that they were ready to go ahead)

Oct. 1, 16

The second was the first. That is the first meaning. The second is the first.

And the third is to have the same - the same.

3. The third - the third.

Social Groups - the power omission of the Christian Church to right them.

The interest of the question to an honest man desiring to see the case from the point of view of an observer, dispassionately.

The answer he gets when he asks what these "Social Groups" are. The wretched. The emperors.

The feeling of the inadequacy of this answer. Its superficial character. Bishop Potter's Sunday Illustration.

So he determines to examine for himself. His observations in New York - New Orleans. St. etc.

Concludes that sin is the only social wrong, other so-called groups are only sin, - the fruit of the sin of selfishness & class hostility. Sin & socialism.

Now the question: For what other purpose did Christy come into existence than to destroy this?

For the question of Christy, power question is raised. Why? Working men once made up the church. Now it is said outside the church they are asking this question. Why?

1. They ignore sin everybody does as the root of it all. Blame it on the social order.

My sympathy, with social reform - but the fault!

But social reform volunteers make sin it death with. For at the church

2. The church herself has so spiritualized her as to condemn the visible sin which bears fruit in social wrong. By showing the sin of selfishness has alienated those on whom selfishness most heavily weighs & has come to be regarded by them as the backbone of the selfish class.

Who preaches now at James preached. V. 1-7.

In this the Church has departed from the conceptions & practices of Christ & Paul.

Plato, Aristotle, Cicero, & Jesus - His voice to the poor.

His example. Paul's hard words, hearted.

The Chicago picture - Taking down Christ from Cross

The remedy a return to the hatred of sin & selfishness -

the fiercest love that reached them.

1. The crowd's longing for right answers & love. Gordon-Lough

2. Christ's new commandment the provision
Gordon & Ringland; Judas.

Individualism or Socialism.

No machinery, will do. Boston speech, the of California -

The hopeful outlook. - Prody.

"I live to greet the season."

Some observations on the early 19th century - (1) a fundamental point - no important evidence. What I want
 (2) The early 19th century was a period of transition
 (3) The early 19th century was a period of transition
 (4) The early 19th century was a period of transition

1. As they really coming from the East at Geneva.
 The early 19th century was a period of transition
 The early 19th century was a period of transition

2. The loss of men at the early 19th century - requires the good product - but the early 19th century was a period of transition
 Demand of the French.
 England & York - French President.

3. Dependence on the early 19th century - demand for the early 19th century was a period of transition
 The early 19th century was a period of transition
 The early 19th century was a period of transition

4. Too much of the early 19th century - demand for the early 19th century was a period of transition
 The early 19th century was a period of transition
 The early 19th century was a period of transition

5. Need of more of the early 19th century - demand for the early 19th century was a period of transition
 The early 19th century was a period of transition
 The early 19th century was a period of transition

6. Dependence on the early 19th century - demand for the early 19th century was a period of transition
 The early 19th century was a period of transition
 The early 19th century was a period of transition

Sandusky, Ohio, C

The "Secret in Plain" "Just
the young
the good."

Also correct
to the 1st of Nov. 4

I want to see
the 1st of Nov. 4

The 1st of Nov. 4

to the 1st of Nov. 4

I Timothy I 10

His & its consequences:

Christ came into the world.

- 1 Foretold in the O.T. - Abraham, Isaac, Jacob, Moses, David, the Son of David.
Foretold - Adam, Noah, Isaac, Jacob, Joseph, Moses, the Law, the Temple, the Prophecy.

By the condition of the world

2. He came.

Nativity - Luther's Election. The group.
Youth. Home, Family, Village. Bible study. Surroundings.
Preparation for the Baptist. Baptism. Temptation. Ours.

- 3 He lived & worked

Year of obscurity

Year of public favor.

Means used

Miracles - Physician

Preaching

Authority, Boldness, Power, Love, Breadth
kingdom of God. Himself

Character of Jesus humanity.

Purposefulness, Faith, Originality, Love & Men of God & Men of the

- 4 He died

Year of opposition

Passover - Pharisee - Caiaphas

Changed aspect of his ministry

Passover

Jesus breath with the nation

Jesus in the presence of death

Trial - Ecclesiastical irregularity

Cave trial - Peter's denial

Crucifixion

Can the witnesses show him, Peter, Paul, Antioch

5. Resurrection & ascension.

To save sinners.

1. Men do not like to be addressed as sinners. N. of Prophecy.

2. We may be identified with Him. Laddie I p. 117

3. In him we reach the inspiration point.

4. We may dip away from him - Darwin's position point

II Tim III, 16, 17 has also R.V.

What is the Bible God's word or an imposture.

1 The inspiration of the Bible.

Faith of the Church Early quotes. ^{Origin} ^{Lord} ^{Hailig} Reformation Rome ^{Thought}
Modern view of inspiration. Schleiermacher, Arnold Keble, Henderson

Scriptural meaning. Evidence.

Historical books. psalms

Prophets

Old Testament in New, Historical books Acts xxiv, 14
Epistles Paul - Gal. iii, 12.

Christ's testimony - O.T. was his base.

Illustrations - Scriptural - One word - God's law.

Believed as O.T. stories - Noah, Adam, Jonah, Thomas, Perfect
True of the Bible. Miracles Parables

New Testament

gospel & acts

Epistles

Revelation

Scriptural words

Promises & fulfillments

Canon

Forged laws.

2 Character of the Book

1. Unity of the Bible - One Mind. ^{Collected} ^{One or}
variety of authorship & contents. ^{Notes of many manifestations}

Unity of nature of the Bible

Bible a development. From Genesis to Rev. ^{Ag. garrison}, O.T. & N.T.

2. Solitary position of the Bible

Compares with other religious books ^{Vedas}, ^{Yin}, ^{Amrita}

Waste, Scott, Ruskin. Arnold Boyd, ^{Ruskin}, ^{Paul}, ^{Barange}.

Impartiality. Simplicity, Naturalness. ^{Revel}, ^{of}, ^{Rev.}. David.

Antiquity. Mystery. Truth

3. Prophecy.

Gyre, Babylon, Nineveh, Egypt, Jerusalem

Isaiah - "See the Jews" ^{Isaiah} xxviii, 64

Christ - 333 of 1500 after 400 yrs fulfilled in Christ

4. Preservation Isa. xl, 7, I Thel I, 24 Bible intact

Early accurate - him laid down for it.

accidents of imprecision. Errors in copying. Inscription on the Cross

Science & the Bible ^{various}, ^{Paine}, ^{Cham}.

Highest criticism. ^{much} ^{of} ^{green}

5. Influence

Eternally young & inexhaustible. ^{Lower}. ^{Shelley} ^{brooks} ^{to} ^{book}
^{suppose} ^{the} ^{only} ^{authority} ^{have} ^{over} ^{the} ^{Bible}. ^{creates} ^{the} ^{my} - ^{Langens} ^{of} ^{S.D.}

3. The Bible and the Believer.

The only record of Christ Here he breathes. Wesley "had no law or man, yet he."

Guide of life - ^{forth} ^{Paul}.

Depth & variety of application - Coleridge.

Much study. ^{Mind} ^{detain} - ^{Newspapers} ^{times}

The word & its work - Born, ^{clawed}, ^{posterior}.

Can't understand - ^{pearls}. "Power" ^{Don't} ^{study} ^{right}.

Strong I - ^{Pro} ^{II}, 14

The Book for the scholar for mankind for my soul
letters - "rise up my love"

Historical Books and Psalms

"The Lord said" "c. 793 times

Ex, 14, 10-12 "I am slow of speech & of a slow tongue and the Lord said unto him, who hath made mine mouth? now therefore, go and I will be with thy mouth and teach thee what thou shalt say."

xxix 11, "And the Lord spoke unto Moses face to face, and a man speaketh unto his friend."

∴ Moses said Deut. 14, 2 "Ye shall not add to the word which I command you, neither shall ye diminish ought from it."

Deut. 41, 9, "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, & when thou walkest by the way, and when thou liest down & when thou risest up."

Balaam testified Num xxii, 37, 38 "And Balaam said unto Balak "Lo, I am come unto thee; have I any power at all to say any thing? the word that God putteth in my mouth that shall I speak."

Among lost words of David:

II Sam xxiii, 2 "The Spirit of the Lord spoke by me and the word was in my tongue."

Psalms:

Psa. xii, 6, "The words of the Lord are pure words."

Psa cxix, "Dare ye O Lord, thy word is sealed in heaven."

"Thy word is a lamp unto my feet &c

"The entrance of thy words giveth light."

Thy word is true before the prince of wisdom."

Every word of 176

Of Elijah, I Kings xxii, 24 "The word of the Lord in thy mouth is truth."

Prov. xxx, 5, 6, "Every word of God is pure; add thou not unto his words, lest thou upbraid thee & thou be found a liar."

Prophets.

See them. 1111 The Lord saith

They saith the Lord me thus in truth.

Jer. vii, 12, "The words which the Lord of Hosts hath sent in this spirit by the former prophets" - are but three words before him

Old Testament in the New

Allusions

Matt 96	1 Cor. 41
Mark 34	Heb. 86
Luke 55	Rev. 249
Jos. 40	
Acts 57	
Rom. 74	

Paul's testimony - Personal belief

Acts xiv, 14. "I confess unto thee, that after the way the Jews have, so worship ~~to~~ the God of our fathers, believing as things that are written in the Law & in the prophet."

O.T. & the Jews appear in Scripture.

Heb. I, 1, 2 "God who at sundry times & in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son whom he hath appointed heir of all things."

II Peter. I, 21 "The prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Deeds - Gal III, 16

Christ's testimony

Said prophets were fulfilled in him

Several quotations - Harmon on the "Messiah."

Matt 19. Mark 15. Luke 25 Jos. 11

Matt v, 18 "For verily I say unto you that heaven & earth pass, one jot or one tittle shall in no wise pass from the Law till all the prophecies

John x, 35. "If he called them good unto whom the word of God come & the scriptures can not be broken."

Luke xxiv, 27 "And beginning at Moses & all the prophets he expounded unto them in all the scriptures the things concerning himself."

Christ over words

Proverbs to his disciples - Teachers

claims of the apostles.

that we may
know the things
that are freely
given - & in 7 St.

I Cor II, 12, "Now we have received not the spirit of the world, but the spirit which is of God: which things also we speak, not in the words which man's wisdom devised, but which the Holy Ghost teacheth."

I Cor XIV, 37, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things which I write unto you, are the commandments of the Lord."

Eph. III, 3-5, "By revelation he made known to me the mystery, ... which in other ages was not made known unto the sons of man, as it is now revealed unto his holy apostles & prophets by the Spirit."

I Thess II, 13 "The word of God which ye heard of us, ye received is not as the word of man, but as it is in truth, the word of God."

II Peter III, 15-16, which [Paul's letters] say that are unlearned & unstable wrest as they do also the other scriptures, unto their own destruction."

II Peter III, 2, "that ye may be mindful of the words which were spoken before by the holy prophets & of the commandment of us the apostles of the Lord & Saviour:"

Rev. x & II, 18 19 "I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of the prophecy, God shall take away his part from the tree of life, & out of the holy city, which are written in this book."

Prophecy

Babylon. Jer L1, 37 "in heaps" 160 years on enemy's base

Nineveh. Nahum II, 10 "empty, void, waste"

Egypt. Ezech. XXIX, 15 "bases of kingdom"

Tyre Ezech. XXVI, 5 "place for spreading of nets in the midst of the sea."

Moab. Jer XXVIII, 64 "practices" among the nation

Jerusalem Jer XXI, 34 "broken vessels" of the gentiles

Hebrews II, 1.

I. Vessel & Harbor - Mules

1. Doubt.

Eras - "Which to the wilderness drove out"

Kinds: Divisions, Independent Honest.

Causes: Materialism, Bib. Criticism, Agnosticism, Moody, etc.

Mistakes.

(1) Faith gone - objects of faith gone

(2) Want to know where Christ says to believe men shall rightly believe.

(3) Fail to realize unswerving condition of faith. I Cor. II, 14; Rom VIII, 5

(4) Take view of Christianity.

Remedy.

Believe your leaders Doubt your doubts

2. Deep - the flesh.

Keats - revolution.

Mb. IX, 35

Me! - the center. Ambition - Honor and man's Zelig's. Doubt & disciples

Christ's teaching Luke IX, 23-25, 57-62; X IV, 26-27; 38 Gospels Phil.

Lasting power - Dan. XII, 3. Matt V, 14. Phil X I, 30.

Prayer. Ourselves Christ. Paul

3. The words & the deeds thereof

The two words. Luke XVI, 13. Must choose

Mortification

as unity to God - Rom. VIII, 7

Rom. XII, 2; Gal VI, 14; Jas I, 27; IV, 4; I Jno. II, 15,

Power of it - great picture.

Result of this.

Character formed - Balance, Progression, Degeneration.

The inevitable atrophy low.

Dark Mass. Matt XIII, 12.

Darwin.

Unconscious of change - atrophy

Appear as right - crustacea

Death - Ruskin

The spiritual faculties

Some of us are losing them.

Increase of crime.

Leaves us unprepared for Christ's coming

No certainties remain unaffected

II Advanced Theology - departing from the primitive path

Leaves ships in the harbor

III Lack of earnestness

1. Devotion to Christ - "Love us" - Our religion & completed one

2. Service among men $\frac{1}{2}$ way Christians. No spectators seek people

"We are living re"

Local Option.

1. Some rights are purely individual. Some a man owes to the state & some to the community. Other social. Some are declared so by the state - manufacture of powder. Having knowledge. No doubt. Forbidden state of Texas. Japan in Korea. But principle clear.
The liquor traffic one of the three. Concern more than the war who drinks - public morals & order.
This question arises not now at issue.
2. Who shall determine the limitation of this right? State large or small. The whole state? The city or community in this way may overrule the sentiment of voters. How far as the city of course, but - in the municipality. ∴ let the municipality control.
The people of a municipality have their say as to votes. Why not as to whiskey.
3. This is the proposal. What objections are there to it?
 - a. Miller's objection - Political.
But that is an obj. to the political consequences not to the thing itself. I can sympathize with this. But
 1. Use one of our political opinions. I do some drink but take
 2. This has been kept clear of politics.
 3. Its principle is both Republican & Democratic.
 4. Is it a good thing, a very good thing? Well let us stand
 - b. Hypothetical.
Some say "You can't do anything with the liquor traffic. But I do. You are helpless." But that is cowardly. And it is nonsense.
Others "You couldn't do anything if you had the law." But I know from experience. '87 I think
When people choose the candidate certain as they are now. When they choose they could improve.
Public sentiment was the dominant influence, seldom as clear as then.
 - c. Practical. - Now that's believed. Probably true. But as a matter of fact.
We propose a sane & rational measure.

d. They just. Prepare to invade personal liberty.

I have assumed that I want things right too
as sent of now than at present

Don't believe in sweeping legislation.

4. Hows that agreed the position or to have this agreement
should vote on question of license. Tho' you have seen
my view on that. I am trying to make other laws

a. I admit its value to the liquor dealers.

Have you any objection to this - the free prohibitionist.

But let us do what we can

C. And for us a real advantage.

Whether a rat we have sooner than we
depend on whether a rat we want them.

What we ask now is, give us a
chance to say

In a nutshell. - What does opposition signify - that the
people of Lehigh, Ephraim, Hackensack have not the
right to say whether they want sooner or later
to come. Are you willing to submit to this.

Write Tallant etc

1. German can - should set the standard for society. They do.

Druck, training, Academy etc.

German over.

2. They represent the most powerful force in social progress

K.M. - 2. Deutsches Volk

German teachers, 2. army

The possibility of a new world - K.M.

3. The force of childhood in their hands for its molding
and this is as they go evolution - gradually.

4. German - religious. Among the masses. Protestant.

2. Bible 18. 11. 3

2. Education, School

2. Missionaries & Evangelists

Evangelical Preachers & Deacons & Ambassadors.

5. The enthusiasm, inspiration of the war & the a better world. Let them lead us to the new.
and at work for it, at it.

from the Kingdom of God.

They of modernity, the "in" of life. 2. make the body - mind. Some from. But the
of good. New movement. "From the new to the new."

- [illegible]

5. And the present challenge - however

to new political appointments

Arthur's proposal. Cameron. But in. Rains' proposal. of 1900

the call to reformers. to be the best

Arthur's reputation of us.

The call of logic.

of the present

Consecrated Service. Judges v, 23.

The Chapter, The Cures, The City.

Read today. The Critical position of the Church. Our Church & the
The Responsibility, Our Success in meeting it. The 'O' the 'Other' Church.

The Practical elements of Christian Service. I Thron. x, 12, 5. Jno. 1, 42

1. Personal Holiness. Voice of Scripture. Know God.

Chalmers. D. S. Teachers.
Love - single body. I Thron. ii, 16. Livingstone. Service of God
The times here character for the women - Stannington
✓ Give honors & say them as the 'real' Christ was very like centre.

2. The Word of God abiding in us. Psa. I, 2. Jno. v, 38

Law, Medicine. One book. The preacher & Jeremiah
Ministry for priest. Jno. x, 4, 7. Isa. lv, 11 ✓ Dr. Wilson & daughter
staring Christians.

3. Spirit of Constant Prayer - Milton Rom. x, 12

Believing - Pray into this ear. Practised - Ruth. 1. A.B.C.D.
Direct. China Station. Thomas's John's Mother's prayer. Process. - Calvin
Book

4. Indwelling Power of the Holy Ghost.

Supernatural power needed. I Thron. I, 5. II Tim. v, 7. Acts I.
Nicodemus & little. By the women. Eph. v, 18. "If any man"
Peter & the mind on Pentecost. ✓ Saved by a finger pointing

5. The Passion for individual souls. - Overcoming self. Jno. I, 42

Men in 9th Cent. Luke x, 11, 33. Jno. III, 14

Means 10 Kingdoms of purpose. Concentration - makes - Dox.

12) The occasional outbreak. - Jno. 8, Jno. James. Calm the work

One at a time. Numbers. That man as the. Read I.

Pretty! Pretty! George's Judge. Brown's Dragon Story.

✓ 3 Patient and saving. Empty-handed! Love! ✓ Village of Leprosy.

14) Deadly Lutheranism. D. O. D. Vengeance & Prop.

Chadwick, Daniel, Brook, Eliza, Abraham Paul.

Make this morning a definite act of soul station. With lady.

Oh! May I join the choir invisible!

alt. w. eye | alt. k. is reported here now.

2. in feldern - reichlich. hundert 3 oder 4 pro 1/2 feld. (1/2) oder mehr
 Thiere. Lige (Lige) Thiere. Thiere.
 David says. Lige. Reproduction, feldern
 feldern. Thiere. Thiere. Thiere.

Excess stimulation: too much light, too much sound.

Is it just because it is not strong in itself. ^{Opportunity}
No, not so to the man. No by. But he would be free.

2. July house is not within the one block - country an acre or
the one acre. It is mostly ^{land}
the main house is a large one. It is also built - 2 parts of it.
the one the other house. '86. the 2nd part - a small square

2. a few have it in not doing understand & answer; originally are the
 Chapman by 11. find in 11. find on the road addition & have. find
 name & child. mention, both. Mrs. Burroughs.

(1) The first one is a bit different from the second garden bed. It
has a bit of a path, the end is in the middle.

(2) The second one is a bit different from the first garden bed. It
has a bit of a path, the end is in the middle.

43) That is not falling. The end is in the
It is not a word I want not. The English word. The British School.
The "N. but you two and her"

de in de loop van 1914-15. - 1915-16.

2. 11. 1887. Kugel - Hols.

It is the thing for me. I know. It's easy. It's easy. It's easy.
It's not for me. I am not for me. I am not for me.
I am a university and I am not for me. I am not for me.

We are to get that? Pres. Agnew. Well. with some

How to deal with temptations

Our problem How to fight? Not fight.

1. Define them as such.

Remembrance

"My temptations are so & so."

Physical As honest and genuine. This is true. The fiercest temptation
In my methods of work. My working habits in my conduct
In my relations to people
Is in mechanical
Inherent
harsh & tender & loving.

Locate the enemy.

Has the victory. Some force men when discovered.

As it is in the presence of Christ present. Some on the hill
line of thought

2. Resist these desires

Acquire the joy of fighting them. With a good tool.

Remember that

Out campaign with them - fighting you are born of gradually.

As you are let a longer time before next surrender.

Even though you have been to the fringe of his campaign. Do not quit.

For this is no more than an enemy. "There is no thing that cannot be overcome."

Each victory will help you some other to win - Standish

3. If resistance has shown that some temptations are too much for you escape from them.

No man who got up in the night and ran.

He cowardly here. Does not cowardly from the run from 10000 avoid
this chance.

4. Don't invite them or go to them.

Physical you enter not a. "Good as not a"

As we are let us see can handle in the regular way of our life. "Remember"

Physical, Every show of ignorance. The whole of man. "And it is a broken mind by disintegration."

5. Crowd them out.

Meet them by spiritual activities.

e.g. Books. Much more. Displace with something good & clean.

For which life is tied to a place on which this temptation can be.

The hill in India and the plain below.

The atmosphere from composition. A man must be. Other. Solon. Brother.

6. Break away from association in which temptations are inevitable.

Paul. "Can not plan away from the you separate"

On one day we have shared even as disintegration light enough in a way.

But cannot too far.

Mr. John's warning - Don't want to break. Pharisaeism. You spend the time with. Pharisaeism

7. Chase one far as to the right hand side and fight for it.

Underlined by Paul. Never say die.

Resolved upon success. Theophylact - But making

"No good die but it does not surrender."

Is a spiritual man die.

But not right carry it high. His. 111, 18.

John. Take it up. Small temptations in the face of great victory.

Ch. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

The Bread which we Break.

What is Christ?

Stenochi lecture

No place given in Christology in Araby.

Christ, grows out of center in a person

No fact given

Christ - 1. "Follow me." - First Christ - Jno. X. 1

2. "Learn of me?"

What the teacher.

Stenochi, Rym. Lucis

But also we learn things Eph. 4, 20

So early disciples presented Christ

Jas. I, 16, I Cor. I, 13, II Cor. I, 19, Phil. I, 15.

Christ to the bottom. I Pet. II, 21.

3. "Abide in me." Jno. XV. 4

Approach the great mystical view,
Christ's Spirit.

No room for abstract. - universal grace.

"Abide in the Father's love."

4. He was the Father. - Shows came back to this.

Paul.

Christ's place in Paul's thought.

Share in his new presence after.

Paul. - Or to how watched Christ Lord

Christ's place in Paul's life.

In thought II Cor. X. 5.

The pre-existence belonged to Jesus I Cor. I, 13.

The conception of Jesus

The doctrine of humanity, the pre-existence

The doctrine of the resurrection of the new humanity

His death victory over to life

The Christ had the new humanity, permanent

The Christ in man

The presence of God, that gives dominion & grace

power. Good operation

He belonged to Christ.

"Christ I am Christ, that the name be for you."

There too we rise up into the mystical view again

Christ was the Christ. Phil. I, 21, Jas. III, 4, Gal. II, 20

as there is a nothing to them Phil. III, 8

Born in this body to make of Jesus.

As this sacred ecstatic but Paul is the man

changed with dying out the Father.

These Chb. differ from all other religious
system, method, book. Social Order

Now other could say give its founder
Chb. credit at first

Just Chb. the only one that is considered a critical gift founder.
Prophecy - has run down
Khan's Testament

Chb. not understood unless understood as personally
And Chb's power evident in this too.
A supernatural person in it

The Arabian's purpose is not to know of a message but to
know of a life.

This Arabian a genuine commentary of this.

The commentary of the Body of Christ

It is as clear. Sympathy into a unity

You said at times at this time of when in the world of
to at home

This a new spiritual union - Essence of distinction of
Chb.

In this it holds the secret for which the world is
seeking

As this flows from the Master. Christ. to Christ.

As hear from Christ.

Are we conscious of this?

Do we know that Jesus is with us?

The promise. Matt. XXVIII.

Of what, how acquire it

Thine in Christ.

Have this.

Enter this.

I come back now to the system again.

"Be I."

Is this allowable? A. Bahane. Jo. XVII, XX,

And as food. "Eating me."

See Parable.

The power which Jesus has in Christ, the agent to have in us
the right to it.

"He died for us that we should be bound together with him"
The influence of this mystery on life.

On Paul

viewed his living of God's service.

How he found this living

He so him under consideration II Cor. X, 1. XI, 3

Galatians - Col. II, 3, 9.

How he felt toward Jesus of Peter & Stephen.

This great summons us to such a yielding spirit that we give
this unto ourselves in this.

The remembrance of the old history. Do we do this?

The mystical union goes deeper, with
an equality in them.

How this speaks also lived.

The separation of this appearing. "See the cross".

How we are tested here.

Do I feed upon Christ?

Can I give this?

Is it it are real to me?

"We live of this, O God

But do we live to thee?

Do live life of me,

and hearts & voices that

In perfect harmony."

We have this as our King
But have there signs of grace?
and are we what we seem?
or is that which we live
of becoming a life?

As to the actor living
much service. Is it real?

or are the his real

an anti-faithful thing

and merely carnal good?"

1. The ancient world knew nothing of democracy.

The social & political unit was the tribe & the individual

The ancient empire taxed & exploited. No. 20. Storr 413

It did not realize the worth or dignity of the individual
Slaves, Storr 411. Cyrus & Darius empires.

Therefore it did not concern itself with his right or capacity to self-govern.

2. The democratic principle - the individualization of every man, the better man - the right & capacity of man to self-govern, was the outgrowth of Christianity -

It came from Christian conception of the individual.

Reck's argument. Read the title of the chapter.

Christy denied the validity of all caste laws

It affirmed the equality of all men before God. - regarded all men as equals

It affirmed the capacity of the common man - the moral improvement

It declared a brotherhood which was a democracy

The Christian way, was superior. compare. ex. Korea

3. The principle found its fullest expression in our American institution.

Reck's

The Declaration of Independence. No. 279.

The rejection of human perpetuity, the progress was of the optimistic idea.

movement.

The new confidence & boasting. Golden Gate 284.

4. We seem now to be wavering in our adherence to it
We have lost confidence in the capacity of man for self-governance.

League - Centralization & paternalism of the Central bank

Despair over political parties & the Boss.

Municipal corruption & inefficiency.

The yellow press & its appeal to selfish class interest.

Megamorphism & imperialism. Decadent education.

We are drifting from the individualism to the Socialistic principles.

In contrast the Federalists or the centralists. Antisocialism seems there.

The political units are duplicated. Federalism, decay.

Centralization due to effort to give the dominant nation
the setting of the smaller changed conditions.

5. We are under primal contact with the principles which began
the democratic principle in the West now waning, the
Orient is taking the principle of

Asia the Communist's Creed -

Caste in India, Feudalism in Japan. Democracy is the

But now the democratic repression.

Japan - Her people

Korea - idiosyncrasy but - Indef. class. Alien on Treaty.

China. The Shanghai people. Complex education
times of government.
Universal suffrage

India Lahore, Amritsar, Bombay.

Perth

6. This course of thought

(1) Ought to reactivate our confidence in democracy

(2) Leads us to have faith in the supremacy of the individual. Book 229

In behalf of President Baer many friends in the East I count it
a joy to have the privilege of congratulating him and Occ. College,
"say" in the East" with hospitality because I do not believe in the ten-
dency to emphasize national differences. They are far less than their
own resemblance.

It is because our problems are also one that I can congratulate both Baer &
Occ. on his coming when no new issues are at stake.
But indeed the essential issues are the same all over the world and need
the same treatment. And our rejoicing today is in the fact that the College
understands at least to deal with these issues in a fundamental way.

1. First of all it seems to lay foundations of right principles
so much of life today is based on policy. Its ethics are relative & contingent
not absolute. As many men as like Hitler - little.

Right principle is needed; and found men. "O good you have it." Of course to
Glorious.

Values carried over to success. Charity
Christianity & the Capitalist

2. To prepare conditions to uncertainty

The old modern idea of tolerance

It was undoubtedly a rather vague figure among the apostles.

Intelligence on his way if it leads on to knowledge

Not afraid to say "I believe". "Lance" and belief ornaments n."

3. His ideal is to breed hard character & self independence

The President refuses to Breckin. Berkeley. Strongman & hard habit.

Our men today Mrs. Chaute boy. The Eastern. That says

The disciplines men! The cheer on the Constitution.

4. The reform because of the ideal of independent living.

The danger of technical education. Our education should

the way of the spirit life. London "Station with man."

The ideal of duty & care.

No contempt of humble duty

"Division" of service. Place. The American Party

5. For quality & quantity

Material early. Known them out.

Things & when practice

6. And lastly we represent ourselves and the friends of the college of the church that there is to be no timidity in the subject of religion.

The future prospects of man of faith.

The great need of the nation

Essential to individual character. Ingle

Essential to the nation. Gerald St. Journal.

And religion is ability.

Why do we least about the truth? Brewster & W. C. Cress

What is religion?

Certain ideas about man, God & duty, when organized?

And the living power to realize them in life. When put?

The Benedict Arnold Shield

Meaco Mission

Louis XIV and Versailles like the antea point of the arch which bears away being the burden.

Louis - the palace at Versailles - Monarchy - writing &c.

The little chapel now opposite the square where the St. Quentin martyrs were slain says to this "O monarchy, O tyranny, etc, I have triumphed over thee".

History of missions. Mr. & Mrs. Meaco.

Method of founding Meaco knew only two parish feelings

Condition of clergy. Attitude towards missions success.

Founded one in the worst quarter of the town &c.

In a court Meaco an architect.

Given blessing, here.

Story of the rich land-owner in St. Pierre

" " young German mathematician.

Woman's meetings & apt meetings.

Hope - girls' prayer meetings alone.

French Christ & not theology & learning &c.

find them in line of the preachers.

France & Paris intellectuals enough

Have not Bible.

People ignorant of it, absolutely.

Story of woman & collection of Gospel

Story of lady doing as story & being

told that they kept no numerical books

The Bible & the Bible

Conversion given of sin by telling of Jesus & comparison

Max Lecomte, carthage, by comparison as teachers

French clergy, weakness

Methods & characters of meetings

Story of the mother of the famous artist of the 18th century.

Influence of Meaco Mission in America, Italy, Belgium &c.

World a noisy ^(the many words) & Meaco. (Greatest since Pentecost)

Singing - new story of Jesus.

Head - our land, abusing Privilege & obligations then

Give your lives to the world. To bring them, as we find them

Consecration.

Four things come out back.

In sight of house.

Mark. xiv, 28, Luke xxiv, 49, Acts I, 4 - 1

Jo. vii, 39.

Indian III, 16
Acts. II, 1 - 4

Jo. xvi, 23-24-26.

Write one account. in one place - Prayer.

Jo.

Temple first.

Peter.

Luke xxiv, 53.

Mary.

Thomas.

Judas.

Ravine across - Luke xxiv, 32.

Waiting patiently. 10 days. Lord appeared on that day.

Acts xiii, 22

When living not seen I Pet. I, 8; II Cor. III, 18

Good out of College.

1. A. R. C. F. M.

2. Ymca.

3. Del. Am. Miss. Socy.

4. Volunteer Movement.

5. Miss. Diffusion - Plan Eastern.

Character of work.

Day of Prayer - Moody's revival

Moody's revival.

Bible Study.

Devotional work.

Hearts

mind or home - young men.

Prayer.

Entertainment.

Changes character - Dispel.

No cant - Dismissed.

Princeton address.

Change in recent years

Drummond's visit.

Relation to Missions

India, Japan, Africa, Syria

Consecration.

Friday - Christ's mission.

Board.

Consecration plate

Remember work - to be a better

Went to I

Reflex influence of mission

Drummond - his reply to the mission

The Relation of the Assocn. to the Twining work
of the 20th cent.

The command of the work & its need.

The elements of the need.

1 Need for men

2 Need for money.

Relation of the Assocn. to these needs.

1 Money

2 Men.

3. Program.

But why the Assocn. only?

and why the 20th century?

Critic. opportunity.

No. Friendship of Jesus.

Diff. between actually then & now. needs of the day.

Actuality of Today

to eleven. Love & life.

Friendship of Christ.

Meaning of that Friendship.

Christ -- Master -- we loved.

changed character of belief. Now not a sacrifice, a pain. Resurrection.

Come to way & share the end.

Mark IX, 8

Three steps.

Things standing in the way of having it freely.

Self - give giving self as a pleasure.

World - "blessed thou?"

Friend - Christ.

Duty - Luke XIV, 10.

Objections offered by some to having it.

Laddie.

Toss up the pearl. - In sight of home.

Not reconciled - justice of re-orientation.

Recalls if we are to have it.

Changed character - "whom being not" as. Mutual sufferer.

Heaven & Jesus - must know them now.

Broaden's prayers.

Power & emotion - in vision.

In purifying our thoughts - Luke VI, 8

Ready for the Lord. Luke X, 11, 36. I Jno. II, 28

Patience in little things. Luke X, 11, 10. Christ's example.

Making us appreciative.

Give us the instinct for souls.

Self - forgetfulness. Vision for others. Jackson

Footprints. Nov. xvii, 24, xvii, 17

See " Nov. xv, 13, 14 July xii, 4

Savages. Nov. xv, 13; Nov. v, 8

Makes nearly. July 1x, 16-62, Nov. x, 10 Ben. H. Amos.

See relative to C. Cartels.

The invitation. of the house

July 1891 {
Bachoppeus
Gautier
originality
how to be of

Exercises.

Patience, suffering Nov. xvii, 4 Do. Obadiah Nov. 4, 30
15: 10

There is born again to the church

Religious Enthusiasm.

The Man in the Roman Market Place.

I The Characteristics of our Age.

Poles - Moral, Social & Political.

Haste & unrest - Three great questions - Rushkin

Opportunity - Poor & Proquest, - Emerson

Mission & Martyr - Does things come not back.

Napier.
Napoleon & the Pyramids.

II The Needs of our Age.

Motives - Specialization & consequent atrophy. Why? Prudence

Restraining principles - Responsibility - Webster

Concentration - Panatium - One channel - Emerson says.

Rightness - Holiness - In Christ alone - Webster.

a master - Blind man & the dog

III The Provided Remedy. - Christ.

(1) Why is he not accepted by sinners?

Some think they do not need him.

Some are checked by sin

Some are careless because ignorant. - Whose fault?

(2) Why are Christians not enthusiastic? Animated apologetic

Have not the incentive for souls.

Essence of the Christian life is a life "Drop".

Gained this forgiveness of self - Passion for others' souls

And nearness to Christ - Bowen. - That, as the Pyramid

Christ - Rom. VIII, 29 Col III, 11.

The Application of the Remedy - J.M.C.A.

IV The Remedy offered.

Christ's service to the Christian. - & the Holy Ghost.

Christ's say to the sinner.

"Truly." - I come.

Heaven and the Ministry

Revelations Luke xii, 2, 3; Mark IV, 11. Matt xii, 36, I Cor. II, 9

Meetings I Thess IV, 17; Jas. x, 28; Rev VII, 9

Separations Matt xxv 46 Luke xvi, 26

The little boys & the Christ Child.

God & man both great.

The Nevada Day

will let us be going, follows me.

Harvest.

Apr. 8, 46

My dear Archd,

I append as a postscript a paragraph or two for your journal if you can use them.

With best wishes

Yours sincerely
Robert E. Miller.

No missionary issue and, for that matter, the whole problem of the world's peace and order and decency can be stated in two simple questions: first, ~~Does~~ the world need Christ? and second, How is the world to get Christ or Christ put in the world?

Nothing is clearer today than that man has failed and, left to himself, will continue to fail. Scarcely must help him from without and there is no one but God. The Gospel is just news of the fact that God has come to man's help. in the incarnation. Civilization, secularism and humanism may wriggle as much as they please. They end where they began. It comes not in them to transcend themselves. The hand of God held out in Christ alone can help them.

But how can man be born of this help? Christ has no way of

making himself known and offering himself to men except by means
of men who know him. Truth is not self propagating. It is personal
and moves from person to person. The one supreme and basic truth of
God available to man in Christ has to be carried and communicated by
man to man. And this is the greatest matter in the world to day.

Man cannot reach Christ and it can get him only from and
through Christian men.

For Saturday, May 11

Humility

Scripture Reading -- Mark 10:35-45

"Serving the Lord with all humility." -- Mark 20:19.

Thought for the Day

The word "humility" is derived from the Latin word "humilis" and the root of this word is "humus" which means "ground." Humility is lowliness, getting down on the ground, not in the way of groveling but in the way of service. One can lift far more by getting under it than by pulling it up from above. Thus Christ came down and lifted humanity from beneath, as Paul describes in Philip-
pians 2:5-9. True humility consists in lifting up by getting under. When Louis Agassiz and his brother were small boys in Switzerland their mother missed them one day and to her horror discovered that they had set out to cross the lake near their home. "The lake was not less than two miles across and she was by no means sure that the ice was safe. She hurried to an upper window with a spy glass to see if she could descry them anywhere. At the moment she caught sight of them, already far on their journey, Louis had laid himself down across a fissure in the ice, thus making a bridge for his little brother, who was creeping over his back."

Prayer for the Day

Help us faithfully to follow Him who, though He was rich,
poverty
became poor that we through His / might be rich.

For Sunday, May 12

The Greatness of Humble States

Scripture Reading -- I Corinthians 1:26-31

"God hath chosen the weak things of the world."

-- I Corinthians 1:27.

Thought for the Day

"Almost everything that is most precious in our civilization," wrote the historian H. A. L. Fisher, "has come from the small states.-- the Old Testament, the Homeric poems, the Attic and Elizabethan drama, the art of the Italian Renaissance, the common law of England. Nobody needs to be told what humanity owes to Athens, Florence, Geneva, or Weimar. . . The quantitative estimate of human values which plays so large a part in modern political history is radically false and tends to give a vulgar instead of a liberal and elevated turn to public ambitions." Ancient and modern history alike show that the real forces of life are not the noisy, public, self-advertising forces but the quiet, lowly, concealed, humble-minded agents and agencies which do their work as nearly silently as possible and as little noticed by the world.

Prayer For the Day

Keep us, Lord, from all that is haughty and high minded, and make us like Him who was meek and lowly in heart.

For Monday, May 13

"The World's Benefactors"

Scripture Reading -- Matthew 25:34-40.

"God hath chosen the foolish things of the world to confound the wise." -- I Corinthians 1:27.

Thought for the Day

In a sermon on St. Andrew's Day bearing this title, "The World's Benefactors," Cardinal Newman says, "Those men are not necessarily the most useful men in their generation, nor the most favored by God, who make the most noise in the world, and who seem to be principals in the great changes and events recorded in history; on the contrary even when we are able to point to a certain number of men as the real instruments of any great blessings vouchsafed to mankind, our relative estimate of them, one with another, is very often erroneous. . . . We must ~~unlearn~~ our admiration of the powerful and distinguished, our reliance upon the opinion of society, our respect for the decisions of the learned or the multitude, and turn our eyes to private life, watching in all we read or ~~witness~~ for the true signs of God's presence, the graces of personal holiness manifested in the elect."

Prayer for the Day

Help us to see in common occasions and small things the opportunity to live unto Thee and to do valiantly.

For Tuesday, May 14

Living on the Ground

Scripture Reading -- Psalm 28

"The husbandman that laboureth must be first partaker of the fruits." -- II Timothy 2:6.

Thought for the Day

Ray Stannard Baker in "American Chronicle" makes an appeal for true humility, that is for living down on the earth as against our urban life in what we call "sky-scrapers" which leave the ground but never reach heaven. "I believe firmly," he says "that the time will come in an age of motor cars and flying machines, when many more city people will find it possible to live on the land to their own better health and keener satisfaction. I don't mean that life in the country is without its difficulties and hardships -- I know what they are -- but if the man is a worker and both man and wife are contented with simple living -- with living more than with money making -- it offers real and deep satisfaction." Brutus found strength in kissing mother earth. This is more than fable. To work in the earth, or "humus," was Adam's course but is man's blessing.

Prayer for the Day

Lord, help me to love the brown earth, plants and the trees, and to find uplift of spirit in working in the ground, with my hands.

For Wednesday, May 15

God Strong in Our Weakness

Scripture Reading -- Isaiah 60:15-22

"A little one shall become a thousand, and a small one a strong nation." -- Isaiah 60:22.

Thought for the Day

In his Introduction to John Woolman's Journal, Whittier wrote: "To those who judge by the outward appearance nothing is more difficult of explanation than the strength of moral influence often exerted by obscure and uneventful lives. Some great reform which lifts the world to a higher level, some mighty change for which the ages have waited in anxious expectancy takes place before our eyes and in seeking to trace it back to its origin, we are often surprised to find the initial link in the chain of causes to be some comparatively obscure individual, the divine commission and significance of whose life are scarcely understood by his contemporaries, and perhaps not even by himself. The little one has become a thousand. . . and the only solution of the mystery is in the reflection that through the humble instrumentality divine power was manifested, and that the everlasting arm was beneath the human one."

Prayer for the Day

Lord, make us weak things the instruments of thy righteousness and power.

For Thursday, May 16

True Work Dislikes Publicity

Scripture Reading -- Matthew 6:1-8

"Let not thy left hand know what thy right hand doeth."

-- Matthew 6:3.

Thought for the Day

Florence Nightingale was surprised and distressed when she learned of the glory and fame which were gathering about her nursing mission in the Crimean War. To her family sending her supplies and tributes to Scutari she wrote: "I do not affect indifference to real sympathy, but I have felt painfully, the more painfully since I have had time to hear of it, the eclat which has been given to this adventure. The small beginning, the simple hardship, the silent and gradual struggle upwards, these are the climate in which all enterprise really revives and grows. Time has not altered our Saviour's lesson on that point."

Prayer for the Day

Give us the mind that was in Christ Jesus who humbled himself to be born of a Virgin in a manger, and who became man though He was on an equality with God.

For Friday, May 17

Lowliness Higher than Height

Scripture Reading -- Psalm 24

"Wherefore God also hath highly exalted him." -- Philippians 2:9.

Thought for the Day

Lowliness is higher than height. Love is stronger than death.

"Lord, when thou didst thyself undress

Laying by thy robes of glory,

To make us more thou wouldst be less,

And becam'st a *woful story*.

"To put on clouds instead of light

And clothe the morning star with dust

Was a translation of such height

As, but in thee, was n'er express'd.

"O what strange wonders could thee move

To slight thy precious blood and breath?

Sure it was love, my Lord, for love

Is only stronger far than death."

-- Henry Vaughan

Prayer for the Day

Lower us, Lord, that Thou mayst then lift us.

Remember.

This word "Remember" is one of the great words of the Bible and of literature and life. And like many great words it has more than one significance. Cruden in his Concordance gives eight different senses in which he thinks the word is used in the Old and New Testaments. These pretty nearly, however, reduce themselves to four. In one usage the word has no reference to the past. It means to think about, to give heed to, to observe or consider. It is in this sense that it is used in the familiar passage in Ecclesiastes which Canon Beeching puts in his boy's prayer:

"God who created me

limb and light of limb,

In three elements free,

To run, to ride, to swim,

But when the sense is dim,

But now from a heart of joy

I would remember Him!

Take the thanks of a boy."

Paul uses the word in this sense in the Epistle to the Galatians where he says that the leaders of the church in Jerusalem "wrote that we should remember the poor; which very thing I was also zealous to do." In this sense ~~also~~, thought with a reminiscent touch also. Barbara in Andrew, Hugh Villiers's daughter, uses it in her form "Greeting".

Galatians

"Remember that I may be the next

To come in at the door,

To call you from all your busy work

For evermore:

As you work your heart must watch."

This is not the sense, however, in which we usually think or speak the word. For its reference is to the past, to some word or incident or passion which we recall as such to have recalled. So our Lord spoke to His disciples in the Upper Room, "Remember the word that I said unto you." So Paul admonished the elders of the Church at Ephesus when he met them at Miletus, "Remember the words of the Lord Jesus, that He Himself said, It is more blessed to give than to receive." So to keep on to Christ means the word, "Jesus, remember me when Thou comest in Thy Kingdom."

It is in both senses but especially in this second sense, that the word sounds like a great bell again and again in the Bible. "And God remembered Noah." That is the first note. "And I will remember my covenant which is between Me and you." On the day of the

2

rael's deliverance from Egypt, "Moses said unto the people, Remember this day." and forty years after wanders on the border of the Promised Land, he charged them, "Shew shew remember all the way which Jehovah Thy God hath led thee these forty years in the arid wilderness." His own mind and heart were full of memories as he came to the end of his great undertaking and "spoke in the ears of all the assembly of Israel the words of this song,

"Remember the days of old

Consider the years of many generations."

The Psalms are songs of remembrance as much as of hope, and one of the wonders of the Prophets is their representation of the memory of God - the one Person in the universe who is in control of His memory and who can will to forget: "I, even I, am He that blotteth out thy transgressions for mine own sake, and I will not remember thy sins."

In the closing hours of Jesus' life again and again sounds the bell of remembrance, by way of warning and by way of appeal: "Remember Lot's wife", and in one of His most vivid parables, "Dives and Lazarus", the words of Abraham to Dives, "Son, remember." "I think", said St. Fyuman Abbott, "the most terrifying sermon on future punishment I ever heard was one on 'Son, remember'. But it was wholly psychological, a vivid portrayal of what was here and what would be hereafter the anguish of a soul who, looking back, could remember only a life of wasted opportunities, sensual excesses, selfish cruelties." And in appeal Jesus counsels His disciples to remember this word, "A servant is not greater than his Lord," and when the Pharisees begin, to "remember how that I told you". The Holy Spirit, He told them, would come when He was gone and "shall bring to your remembrance all that I said unto you." And the sacrament of the Lord's Supper was left them as a remembrance of Him.

Three times "Remember" sounds forth on the day of Jesus' death. The cock crows and Peter remembers. "Remember me", pleads the thief. "Remember", said the chief priests and the Pharisees.

In all this the Bible is just a transcript of life. "Remember" is the great word of life and literature. The famous moving slogans of human appeal and action have been summed up in the word "Remember". "Remember Thermopylae", "Remember the Alamo", "Remember the Maine", "Remember Pearl Harbor", Napoleon's call in Egypt, "Soldiers, remember that from Jordan history itself is a remembrance of your fathers' fight centuries look down upon you." And unknown the poet. Biographies are memorials and autobiographies memoirs. And unknown the poet. "I remember. I remember." from Wordsworth's well known verse and one "I remember" supplies for S. B. Smith. And literature itself, says Fuller Couch, is but the "record of memorable speech, it preserves in words a record of such thoughts or of such deeds as we deem worth preserving."

3

Memory is the mind's dwelling place, that is where our thought is almost always to be found. Indeed what place has the mind but the past? It does not yet possess the future and is there in reality a "present"? Is not the "present" only an imaginary line, across which the future is forever flashing into the past or along which the past is forever eating its way into the future? As Alexander Smith wrote in "Dreamthorp": "A man's real possession is his memory. In nothing else is he rich. In nothing else is he poor."

And memory is the miracle of the mind, overlooked as miracle because it is so familiar. But, said John Dryden, "many things seem to me miraculous which men think nothing of, such as memory by which we live again in place and time". And there is a remarkable passage in a remarkable book, Dixon's "The Human Situation" on memory as the refutation of every materialistic and mechanistic philosophy: "Take memory, than which nothing is more inexplicable. When memory raises its head the sciences are dismayed and fly before it. What is it that remembers if not the self? You have a history of your own, a private diary, of which no one else can turn a single page, independent of and within the world's history. No one can recall my memories for me; if I forget my memories are lost forever, and if I remember a face I saw a year ago the subject that remembers must surely be the same subject, the continuing self that formerly observed the features now recalled. Who else could it be? What relation has this process to the brain. Of that neither physiology nor psychology can give any intelligible account." Is any philosophy that denies the soul, the soul replies "I remember".

Memory is the treasure house of the mind. There we lay up, to use words of Paul, our gold and silver and precious stones but also, alas, our wood and hay and stubble and worse stuff than stubble. Here in memory ^{is} our Paradise. "the only Paradise," said Richter, "from which we cannot be driven away." Here ^{we} can come at will to rest and be at peace. And here we have to come for guidance and direction. "Thine ears," said Isaiah, "shall hear a crowd behind thee saying. This is the way walk ye in it." Erase our memories and our way is lost. The Past must be our adviser. As Bacon said, "the commands to which Time hath not been called, Time will not ratify". And Professor Perry in "Practicism and Democracy" quotes a striking passage from Graham Wallas: "If the earth were struck by one of Mr. Wells's comets, and if, in consequence, every human being now alive were to lose all the knowledge and

habits which he had acquired from preceding generations nine-tenths of the inhabitants of London or New York would be dead within a month and 99 per cent of the remaining tenth would be dead in six months. They would have no language to express their thoughts and no thoughts but vague reveries. They could not read notices or drive motors or horses. The white races would probably become extinct everywhere. A few primitive races might live on fruit and small animals in those fertile tropical regions where the human species was originally "bred" until they had slowly accumulated a more social heritage." The last is our schoolmaster and he has no foolish modern prejudices against "darkening."

But memory can have its sorrows. As Emily Dickinson's eccentric genius wrote:

"Remembrance has a rear and front -

'Tis something like a house:

It has a garret also

For refuse and the mouse.

"Beside the deepest cellar

That ever man laid:

Look to it, by its fathom

Ourselves be not pursued."

There are things laid up in memory we would ^{fairly} forget. Did Simon Peter ever forget the look of Jesus and the shame of his remembrance as the cock crew? Did Paul ever forget the light on Stephen's face and the "dear men and women whom he taught and blessed?" What did Newman mean by his prayer, "Remember not ^{not past} past years?" If only we could forget!

"Nay, but the never ceasing string

The clearness of remembering."

But if we cannot forget, God can.

And there is a spiritual law of displacement. We can fill memory with what we shall rejoice to remember, with the great hymns of the Church, with the Bible and above all with the memories of Christ. We do well to take shame from the examples of David, David's King of Israel. In "Other Men's Flowers," a book of 395 pages he has gathered 240 poems all of which he had once memorized and of which he says "I can still repeat to myself nearly all." They are not mere scraps but include long poems like "The Ruins of the Abbey of St. Dunstons" and Milton's "Ode on the Nativity". And he says Lord Allenby also had a head full of poetry. If these men can thus store memory as Christian folk ought to do what Paul charged Timothy to do: "Remember Jesus Christ." Ignatius Loyola made this one of the essential "Spiritual Exercises" of Jesuit novitiate. Jesus and His earthly life were to be lodged in memory as its master and its perpetual preoccupation. And do we not all belong to the Company of Jesus? And ought it not to be our sweetest memory?

T. ALLEN,

"Craigard",

The Esplanade,

Frinton-on-Sea,

Essex.

England.

200th Anniversary

May 10, 1938

My Mother

My dear Sir,

May 10, 1938

200th Anniversary

T. ALLEN,

"Craigard",

The Esplanade,

Frinton-on-Sea,

Essex.

England.



My Pres. & Centennial.

1. Substitute for Dr. Mackay & Dr. Stevenson.
2. My memories of the relations antedate these.
College memories of sermons - John Stoddard, Parkhurst, South.
St. Stephen, N. York - South.
Parkhurst's sermon on "Eye & the Heart."
3. In one sense - Coals to Tennessee - Plin & kept out.
17 Plin's son. Joshua has. Very near on role
4. But we are recalling the history of the past & I am to
of the relations of this Pres. to Princeton.
(1) Relation to the establishment of Pres. & New Brunswick. 10
(2) " " " Princeton College 14
Dickinson & Brown 3.8. Ever since following '75
(3) " to establishment of Princeton Seminary
Carver & Presbury. 64
Samuel Miller. 35, 36 20 years in N.Y.
Reasons for Plin - coming.
5. Relations of the Pres. to the Seminary since.
Pres. & Director from 49-86 see from Aug. the January.
Spring. Philadelphia
The Pres. Mrs. Browne 13 pp
Anderson & Johnston. Stoddard. Fagan living. In Cook. Henry
Stoddard. Stoddard. Pres. J. K. Working for Alexander
Mrs. Jacob Venable. Stoddard for 57 years
Or Plin's son. South - Bridge

6. Down of the family connections

Parkton 448, Row 4, 66-83. List on Social Register
of Union 72-75.

Parsons. J. H. Stinson 72 & 5th Ave. 16 yrs in Son
Wentworth Alexander

7. Remembrance Centre. to the by Son

1st Church. Boston '66-1930, Row men

Parkton. Boston. 1890s. J. Alexander

Can Dyke. J. H. Parkton. Daniel Haley. George Hopkins
Keigwin. Varbur.

8. See to the first.

Churches on Roxbury.

Drinkwater "Robinson of the first"

"In the frequent mention which Dr. Alexander
has accustomed to make of this case [A
Berkeley] he always speaks of him [A. Emmons]
in high terms of respect; and he entertained,
as is well known, very different theological opinions.
But it was characteristic of him to treat
with great liberality, and in some respects with
esteem and affection, those whom he at the same
time regarded as seriously erroneous."

Ashland from the powder box in North College
Gives to Mr. Butler & others as pres. 1813.
Butler writes, Jan 26, '13 in reply & doesn't seem
to be a factor with Coll. except B. B. - put a
dash of cards in it

ROBERT E. SPEER

ENGLEWOOD, N. J.

Military Order of the Loyal Legion of the United States

COMMANDERY OF THE STATE OF PENNSYLVANIA

In Memoriam

HENRY CLAY TRUMBULL

Chaplain 10th Connecticut Infantry

DIED AT PHILADELPHIA PA. DECEMBER 8 1903

Military Order of the Loyal Legion of the United States

HEADQUARTERS COMMANDERY OF THE STATE OF PENNSYLVANIA

CIRCULAR NO. 8. }

Series of 1904.

Whole No. 503.

Philadelphia, February 26, 1904.

HENRY CLAY TRUMBULL.

Chaplain 10th Connecticut Infantry September 10, 1862; honorably mustered out August 25, 1865.

Elected January 5, 1869. Class 1. Insignia 1001.

Transferred from Commandery of Massachusetts March 14, 1878.

Chaplain of the Commandery May 1, 1878-1886.

Junior Vice-Commander of the Commandery May 5, 1886-1887.

Born June 8, 1830, at Stonington, Conn.

Died December 8, 1903, at Philadelphia, Pa.

Companion Trumbull's service was as follows: In campaigns in North Carolina under General John G. Foster in fall and winter of 1862-63. In Department of South from February, 1863, to July, 1863, under Generals Hunter and Gillmore, at Seabrook, James and Morris Islands. Taken prisoner before Fort Wagner July 19, 1863; confined in Charleston jail (held for a time as a suspected spy, with the gallows threatened). In Columbia and in Libby Prisons. Released in autumn of 1863. Rejoined regiment at St. Augustine, Fla.; thence, in spring of 1864, to Gloucester Point, Va. In Army of the James until capture of Richmond and Petersburg, 1865. Then with regiment at Richmond, Va., until mustered out. Under fire with the regiment in more than thirty different engagements. Brevet asked for him by all the officers of his brigade and request approved by General Terry, Department Commander.

Companion Trumbull was one of a household remarkable for intellectual vigor and genius. His brother, Lieut.-Colonel Thomas Trumbull, Chief of Artillery before Petersburg and Richmond, died in the service. The family — Scotch by descent, originally Turnbull — has been conspicuous in Connecticut history. Until his twenty-eighth year Dr. Trumbull was in secular business. At that time (1858) he became State Missionary for the American Sunday School Union, thus entering upon his career as leader in the religious education of the young. After the outbreak of the War of the Rebellion he was offered a Majority, but declined it, as he was advised that his health would not stand the strain. As the war progressed, however (1862),

he could not restrain his impetuous wish for service, and being offered the chaplaincy, accepted. He once told the writer that at that time he was expected to live but a few months; but long or short, he wanted to give his life to his country. As with many another man, the gaunt, wiry bundle of quivering nerves got fresh vigor from open-air campaigning, and he reached the age of seventy-three.

Among the chaplains of the armies of the Republic none wrought a more distinguished and useful part than the chaplain of the Tenth Connecticut. None received heartier recognition and honor from his associates and comrades, both officers and men. Few in after life reached as high a point of professional and literary eminence. Full of religious zeal, an ardent patriot, and devoted to the soldiers' welfare, his intense nature and burning enthusiasm were thrown wholly into his duty. In the army, as in his subsequent vocations, he was an impassioned and tireless worker. He once remarked: "The army suited me; I could not be too intense there." He never spared himself; indeed, he never thought of himself when others were to be helped. On transports, on the march, in winter quarters, in the trenches, during siege, on the battlefield, in hospital, in prison—everywhere he sought and found some way to reach men with the gospel, or to relieve their physical wants, or to comfort and cheer them in homesickness, in trouble, in penitence, and in the pains of death. And he was fortunate, above many chaplains, in the cordial and continuous moral support and sympathy of the officers of his regiment, a factor of first importance in a chaplain's success.

How highly his services were valued appears from the fact that the officers of his brigade petitioned that he be brevetted major. "Always at his post in time of danger," they urged, "he has, on two occasions at least, displayed marked and conspicuous gallantry, dashing into the thickest of the fight to rally and encourage the wavering line." General Terry forwarded the petition with this endorsement: "No officer of his regiment has displayed more gallantry in action, or done more to animate the men to do their duty." This record is probably unique among military chaplains. The War Department was obliged to decline the request solely on the ground that no law warrants promotion in the case of chaplains—the only U. S. officers who are debarred from such recognition and reward of efficient and gallant service.

Dr. Trumbull's army experiences are embodied in one of the five books that grew out of his war time service, the "War Memories of an Army Chaplain." His other books originating in his chaplain's experience are: "Some Army Sermons;" "The Knightly Soldier: a Biography of Major Henry Ward Camp;" "The Captured Scout of the Army of the James;" and the last book written by him, published shortly before his death, "Shoes and Rations for a Long March." This is a series of sermons, the outgrowth of his talks to soldiers during his chaplaincy.

After the war, Dr. Trumbull re-entered the Sunday-school field, in which he soon became one of the most able and influential leaders. During this period he was offered an insurance position at a salary of \$25,000, which he refused on the ground that his heart was in a higher duty—serving his divine Master in the work of saving the youth and children. That act is typical of the lofty principles that governed his life. In 1875 he came to Philadelphia as editor of "The Sunday School Times," of which he soon became the owner. This paper he made one of the foremost journals extant for the thorough, scholarly and practical exposition of the Bible and for the discussion of principles and methods of religious and moral training of youth.

This was the active literary period of Dr. Trumbull's life. He was the author of over thirty books, whose varied themes show the great versatility of his mind, as their treatment shows his immense capacity for work and the range and thoroughness of his scholarship. Of these, his "War Memories" is the most typical of those originating in army experiences.

"Kadesh Barnea" represents his scientific Orientalism, as "Blood Covenant" does his theological Orientalism. "Yale Lectures on the Sunday-school" heads the products of his special vocation. "Friendship the Master Passion," an unrivalled study of the theme, is the high type of his purely literary work, while his "Individual Work for Individuals" is one of the best, as it is the best known, of his devotional books.

Dr. Trumbull was never a pastor. He was ordained as a Chaplain. He was not a college graduate, yet Yale University conferred on him the honorary degree of A.M. He had no theological schooling, yet Lafayette College and the University of New York gave him the degree of D.D.; and both the scholastic and the theological titles were highly deserved. He was ordained a Congregational minister, but for more than a quarter of a century he was a member and active worker in the Walnut Street Presbyterian Church of Phila., in whose communion he died December 8, 1903. He was buried at Hartford, Conn., by the side of his devoted and beloved wife, Alice Cogswell Gallaudet.

Chaplain Trumbull was always deeply interested in the Military Order of the Loyal Legion and was long the Chaplain-in-Chief of the Commandery-in-Chief. He delivered the address of welcome to General Grant in Philadelphia in the Philadelphia Academy of Music when the great commander returned from his trip around the world. As a representative of Meade Post, G. A. R., he offered the prayer at General Grant's funeral.

R. DALE BENSON,
Brevet Major U. S. Vols.

HENRY C. MCCOOK,
Chaplain 41st Illinois Infantry.

JOHN SAILER,
Lieut. Keystone Battery Penna.
Light Artillery.

M. B. RIDDLE,
Chaplain 2d New Jersey Infantry.

CHARLES G. SAWTELLE,
Brig.-General U. S. Army.

Committee.

By command of

Brevet Major-General D. McM. GREGG U. S. V.
Commander

JOHN P. NICHOLSON
Brevet Lieutenant-Colonel U. S. V.

Recorder

Official

A large, elegant handwritten signature in dark ink, which appears to read "John P. Nicholson". The signature is written in a cursive style with long, sweeping strokes.

Recorder

One of his characteristics

Generosity of soul.

He seems out of his age in appearance & mood.

Face living - Feb. 2, 3

His constant gladness in doing this. Indiv. work for Indians.

Apprenticeship

of me - saw him then. Once been there. Lived with us.

of his teacher. "My dear teacher." Bushnell

Indecent - attitude of woman. No next paper showing

Power to find good. C. & Roberts

Intimate studies

W. Johnson. Newman says. Clearly the angels

the presence. the presence, the great. Essays

the human - "by the way". Variation. "Just as it stands"

It was

saw me very - do you with it. The last of it.

He was

He was in service. Good here "O of teacher". Editor.

He was. Don't look. I. Jesus - Catholics. Conf. - Minister

What are our lives.

1. He taught us to see it in his face. This is the Can. and how

2. He opened our minds to the larger world

His O. mental study. Look. Robert Brown at age 55

3. He was free of the confidence of good. He is the chief of all. 25 coming

4. He was the truest prophet I ever knew

His faith in prayer. Not many. Pity and power.

He faith in prayer. He can pray like "Father".

The family of happy heaven and a personality. The life here to me. I saw it.

And we are to go on and improve. Our duty is to make that rec-
all."

Dr. Fennell.

His relation to North-west

To Mr. Moody.

To the Student Experience. "Indiv. Exh."

The opportunity of speaking of him on the scene and
also lesson of his experience as a man.

In his character

In his influence on various classes. What he was & did.

My first meeting with him - photo.

Prepared for this of his life.

The family and boyhood at Stratford

Howard Fennell. Garden. And his third. Volunteered.

The joy mentioned his this connection, D.D. work.

No life in the war. - The high high. Circular. Garden name. Again that
No war. Memorial. Memorial. The highest garden

The kind of work and subsequent experience.

Purdue - Under him - place the connection - only honest.

The three great lessons he taught.

1. The depression of truth & life. "to his own judgment."

2. The story of love. "True love."

Woman. High Black

3. He taught us what life is.

The Covenant Book. Symbols

And what he taught us was.

It was his message

1. The love of truth

This project brings and immediately and necessarily. Natural.

2. He exemplified his ideal of free thought.

He taught us to love.

Dr. Fennell. Coming to the end of his life. For his own sake. The same -
dear. No

No outstanding personal.

The ideas he saw in them

3. The truth of life. And his spirit

Others. Some. No mediocrity. Glad found from him. Any.

Natural in appearance. He

Prov. xxii, 29 See thou a man delirant in his
business? he shall stand before kings, he shall
not stand before mean men.

Mr Harry Barker

Born 1828 in Staffordshire. Came to China in 1842

First stop.

East India Co. transfer in 1833. Statue of foreigner

'34-39. Lord Napier. Capt. Elliott. Commissioner Am.

'39-42 "The Opium War." The box at Nanjing, the treaty

Preparation - Interpreter.

Under Purloffe 1842-1843.

Amoy, Foochow. 1844-1845.

Shanghai & Canton. 1845-1852

Amoy, Foochow. 1853-1857

Appearance - Crime

Canton - Arrow. 1856-1859. "Tientsin Treaty": '59-61 Peking. War.

Imprisonment at Peking. "God save the Queen". Rebels. The

Visit to England - Opinion of Society - "Dart told to it."

'64-65 Shanghai - Chinese Gordon. - Rikkyo Chang - Japan.

"Whatever position we are placed in in the world, we have gr-
pportunity, significant, if we choose to look at it, to have God - become res-
ants salvation; & probably a life of ease & retirement in the end-
ance to earnest chrs. work & one of his chosen."

"With care I think we may do a little in the way of rearing
friends, & yet not become over modest in some. That I can do -
termined I can not do. I can afford my bag but not more."

"Better much to be out here earning one's bread by the sweat
of one's brow - in the most liberal way - than to be in a state of
utter unproductiveness at home."

Recognizing God as the Master of his work

and would not ask for office or promotion.

Popularity of power. Ministers.

To Japan. 1865-1883.

Participation of the Treaty 1865.

The Revolution - Nicholas & Bogdan. 1868

The New Japan. The Iwakura Mission, 1872-1873

Attacks on his life

Passion for work. Always in a hurry "Popping along"

Pop. opinion. "Only foreign credit trust round finger"

To China, 1883-1885

To Korea

Constitution of China, after Code. Cf. with Paken's improvement.
Physician against Paken's army clinics.

The Power. - "The Chinese Blog". - Schang. "Po T'ai-in"

Korea and its Treaties 1883, 1884.

The end. 1885-

"Decision to give us rights of property & even the sovereignty
of marriage. We never intend to come to that, say our ultra liberal
to say less, men who begin to loose his principles; he
only intends to win partially & not greatly."

"My dear friend, the Government don't pay me for going down."
O. Paken when he besought him to rest.

O. Paken "I am afraid you are in great pain, Sir Harry." "Oh
yes, but I can stand pain; what I can not endure is that
I can not go on with my work."

Moved by Johnson - Chinese officials.

Advised by the British in Asia - the power here.

"Diligent in his business" who knows others also.

Another stood before kings. The Queen, the Mikado

The Taiping Rebellion.

The three great movements of the middle of the 19th Century.
Others but these three opponents.
No Taiping the greatest.
No previous
No recent - none.

No conditions of China in 1850 prepared for trouble
No Opium War.
Lost in Canton Province.
Lancashire, Bengal, Singapore,

Hung Lee-tsun.
Born 1813 Hakkha.
The story well detailed 119-
Visit to Canton Folio.

The Movement.

- In beginning - 133.
- Two characteristics
- 1. Promotion of divine revelation.
- 2. Use of force
- Course of the development. Spent on Tai ping.
- The growth of the movement 137.
- The religious character 137, 143.
- The good
- The evil 145
- The movement abroad
- Taiping triumph due to many causes
- The history of the rebellion.
- No expression

What the rebellion set out to do. What it did - did not do.
Was Hung Lee-tsun sincere? Yes.
But he was mistaken, not prepared to succeed
His degeneration

Attitude of West to rebellion. The enquiry suggested

The poor of oppression

1. Its character a devastation such as never was
2. The hope that the Manchus had earned their position.
3. Its character - enquiry to East Asia
4. Trade.

On other side

1. The end of suppressing popular intervention from rebellion
2. Taiping was worse than the Manchus
3. The position of West would have been far better.

4. From the point of view of mission 169.

Robert's Group

Letter Group - Group 169. & Jacobson 171.
and at Danbury. 175.

The balance adverse to Affection.

u then Church Gordon? 179

The own reason.

But the great loss of 181.

The great change the own day -

The early group, more were of its Affection 181

stone.

1. The church not phlegmatic - 157
2. The letter from Gordon 189.
3. The new group 191
4. The group lost of opportunity 184.

Miss. Ch. money meetings
There many letters
5 Eng. opponents

Erings early life in India

In 19 India.

Katlyan 79-82

Langue. 11.80. Same App. P. 100

Alchad 83-84

Jan 1/2 1881. Maktgan. B. 5. 1/2 1/2 1/2 1/2

Dahman 85-87

M. 1. 1/2 1/2 1/2 1/2

L. 1/2 1/2 1/2 1/2

1/2 1/2 1/2 1/2

1/2 1/2 1/2 1/2

1/2 1/2 1/2 1/2

1/2 1/2 1/2 1/2

Place not down the American

1. The 1/2 1/2 1/2 1/2

2. 1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2.

3. 1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2.

4. 1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2.

5. 1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2.

His character

1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2.

1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2.

1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2.

1/2 1/2 1/2 1/2.

1/2 1/2 1/2 1/2.

1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2.

He was in the 1/2 1/2.

1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2.

He was a good 1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2.

1/2 1/2 1/2 1/2.

1/2 1/2 1/2 1/2.

1/2 1/2 1/2 1/2.

1/2 1/2 1/2 1/2.

He was an 1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2. 1/2 1/2 1/2 1/2.

The case is as follows

That is true. Those letters. Father's speeches.

Speakers for your house. I believe. I am

John.

Daughter - Alice
Sister - Ann. Originally
achieved.

Preparation.

Health - Robert. Business.

Opinion.

Education - History. Personal. Teacher.

Industrious - Manager.

John - Richman.

Business in the local bank. Monthly visit.

Work.

This case. Paper '97.

Abstract

action

abstract

abstract

(1) Description. to page 5.

(2) Description of manuscript. David. David. Local. P.H.

(3) Reading and study. Bible. Range. Church. Bible. No book.

(4) Book in form. and in introduction. Work.

L.G. then Book. Case.

Home - near. children. Personal.

Character.

Truth. Faith. In thought. In speech.

Unreliability. - background. into. L. David. Letter. Book.

Enthusiasm. - Clipping. hand. Chapter.

Principle. - Principle. Joy in. Little things.

Gift. - Principle. Principle. Humility.

Home. - Good. Tight. Candy. - Prince.

And now we are and good news for him.

R.L.S. from Miss. D.A.S.

Art. History

Different kinds of origin - exceptional character.

Art - goodman.

The origin of it. - 100

The origin of it. - 100

The achievement of it.

Boys in the.

Religion.

Boys - prominent.

Summary.

Boys & right.

College.

College - origin.

University.

University.

University.

University. - a letter to him - 1879.

University. - 60 p. 11.

Opportunity.

Personal work. Personal. Personal.

University. - origin.

University. - in the family. - the same person.

University. - "the history of it & its role."

Home. - origin.

The work. - the first. for it.

The call. - the first. in 1875.

(1) University. - origin. - "the same person." (1875).

(2) University. - origin. - "the same person." (1875).

(3) University. - origin. - "the same person." (1875).

(4) University. - origin. - "the same person." (1875).

(5) University. - origin. - "the same person." (1875).

Character.

Character.

(1) University. - origin. - "the same person." (1875).

(2) University. - origin. - "the same person." (1875).

(3) University. - origin. - "the same person." (1875).

(4) University. - origin. - "the same person." (1875).

(5) University. - origin. - "the same person." (1875).

R.L.S.

Good as one week - far to seek

When wanted people find

And as if others do not speak

And thinking left - to right speak
- then nothing told.

Gladstone - address at Dean Hook

"I hold that a man who has must persevere
and beyond himself - must persevere then by legislative
means or perhaps there is a way, not as a dreamer
not trying to save an idea or merely weight to
control. It has no title, forgetting anything else that
belongs to the perfection or excellence of human nature

1. The lecture

2. The big story

3. The excess & error - quiet - warning

(1) The outer & the inner things - the sea.

(2) The abnormal. The ideas of progress for society.

(3) The heart & the mind. & Christ.

4. The real lecture - appeal.

(1) The supremacy of the spiritual object.

(2) Hypocrite

However - the hope to lighten the air the sun & surely above life.

Better's chair of the earlier course

Gladstone

TWEN-CENT. WAR CRY.

OPEN LETTER TO GENERAL BOOTH.

SALVATION ARMY, 101 QUEEN VICTORIA STREET.

London, E. C.

June 24th 1902.

Concordia, E. R., Argent. Rep.

Brother in Christ!

I hereby inform you that I have to-day resigned my commission as Ensign in the Salvation Army, after nine years work in your forces. I call on Brigadier Maidment and my comrades to witness that I go out clean.

The Lord Jesus leads me forth to follow Him as an out-cast and a tramp. I go without a cent in my pocket. My home will be the same as the Masters: The Kings High-way and the Fathers heart. My rest at night the poor mans hut or the open as they were the Masters:

But I go out in His Name, and in His strength:

Christ the Lord has sent me
Through the midnight lands,
Mine the mighty ordination
Of the pierced hands.

Moreover the Lord calls me to raise up unto Himself an army of 144,000 tramp-apostles like myself, willing to follow the Lamb witherso-ever He goeth, that would as soon think of burdening their warfare with home, wife and children, as you would of getting drunk; men of God who have taken their stand with the Lamb on the Mountain of Holiness, and in whose mouths no guile was found.

Our Rules and Regulations you will find in chapter 10 of Matthew. Our Sacraments: the cold and the heat, the hunger and the thirst, the weariness of the lonely tramp and the loneliness of Him who had not where to lay His head.—

Our uniform: the tramps "coat of many colours."

And now listen, o General of the Salvation Army: I lift up my hand to heaven, and swear by Him that liveth for ever, that I shall fight it out to a finish on these lines.

And when you see me and the sons and brethren whom the Lord will raise up unto Himself by His Spirit, go into "cosily furnished quarters" and "snug homes" then you can write over our work what you ought to write over your Headquarters and hatbands, namely: Ichabod.

I call on you, General, your officers and soldiers, and all other christians: Come out and follow me, even as I follow the Master, on the wallaby track, according to the royal law of the apostle: *Forth to the conquest of the world for Jesus!*

And to the five continents I proclaim: The time is fulfilled, the Kingdom is come, and the Lord is at hand. Amen.

Yours in Christ

The apostle of the Lord,

PAUL BETTEX.

1. Is it scriptural?
2. Is the Cross of Christ in it?
3. What would Jesus do or say on it?
4. Do you know any shorter, more scriptural and more practical plan to save the world and!
5. Are you willing to carry it out?
6. Will you pray for me?

MY COVENANT.

Mercedes de Corrientes, Sept. 22d 1902.

Seeing that 1. The Father has given me His Best, His only Son;

2. The Son has given me His All, to His very hearts blood, and commands us to "follow in His footsteps," and "Be ye holy as I am holy;"

3. The Holy Spirit is not only anxious but also abundantly able to do beyond all we ever imagine or hope, to turn our weakness into His almighty strength;

I make to day the following covenant with God:

OUR FATHER WHICH ART IN HEAVEN!

—I give myself to Thee, a living sacrifice, for the Salvation of the World, as fully as Jesus has given Himself for me. I have determined, by Thy grace, to know nothing but Christ crucified; to have every thought subjected to Him, to live to do His blessed will, all His will, nothing but His will, which is the salvation of the world.

I give myself to be a soldier apostle of Jesus for the conquest of the world, and promise not to burden my warfare with home, wife or children; but to follow Him who had not where to lay His head:

I'll stand for Christ, for Christ, alone,
Amidst the tempest and the storm,
Where Jesus leads, I'll follow on:
I'll stand for Christ, for Christ alone.

I stand on the Bible as the only rule of faith, but promise to subordinate all minor points entirely and completely to

the living and preaching of full and universal salvation,

based on the Word, hooked up by my personal life and testimony, and the penitent-form.

For all executive measures I fully accept military law and discipline, under leaders chosen by and from amongst the comrades.

Believing that the time has come when the Saints of the Most High shall inherit the Kingdom, I take possession of the ends of the earth in the Name of its rightful owner and Lord, Jesus, and defy any being, power, nation or government to stop me from preaching full salvation to every creature, and that to my hearts content.

I defy the devil and his host, and will neither give nor take quarter in this Holy War. And if any of us should go back on this covenant, he shall, after due warning from the comrades, be left to the justice of God, so that wether by life or death, Gods name be glorified.

I promise to keep fighting it out to a finish, on these lines, until the last sinner will have bowed his rebel neck and knees to King Jesus, and the earth is full of the glory of the Lord.

And as an outward sign that I accept this Viking-law of the Kingdom, I will have cut in my forehead, the mark or sign of the Cross.

So help me God. Amen.

PAUL BETTEX.

7. Will you help me?
9. **WILL YOU FOLLOW ME?**

Paul Bettex.

Buenos Aires, Nov. 1st 1902.

next add till febr. 1903. Dr.

743. Casilla 512.

Paul Better

Phillipian

Nov. 22, 1911

AM

1911

PRICE 5 CENTS

CHARLES C. CLOUGH

The sad news was announced in chapel Tuesday morning of the sudden death of Charles Clough Monday night. Some two weeks ago he was taken to the Infirmary, having apparently a mild attack of appendicitis. As his condition grew more serious he was taken last week to the Lawrence Hospital, where, after careful consultation, an operation was decided upon. The operation showed a serious condition, but he rallied so well that there seemed to be good prospect for recovery. The sudden change for the worse came without warning, and he passed away within a few moments.



Mr. Clough in baseball uniform

"Charlie" Clough will be greatly missed on Andover Hill. He entered school in January, 1902, and was here for four years, graduating with the class of 1906. He was captain of the baseball team in 1904 and 1905. He took the Freshman year at Princeton and then entered the brokerage firm of Herrick and Bennett in New York. He was in the employ of this firm for about a year and a half. Ill-health made it necessary for him to give up business for a time. He came back to Andover in the spring of 1908 to coach the baseball team, and was head coach in 1909 and 1910. As coach, he was eminently popular and successful. A year ago when the Academy work for foreigners in Lawrence was started Mr. Clough was in-

(Continued on Page 4)

(Continued from Page 1)

vited to take charge of it. The opportunity of returning to Andover attracted him and the nature of the new enterprise appealed to him strongly. He has also given a great deal of time during the past year to work in connection with the Alumni Fund of the school.

"Charlie Clough's great popularity was due not only to his ability as an athlete and coach, but to his unusual friendliness of nature. He was full of life and good cheer, and he made warm friendships not only among the men of his own age, but with a host of fellows in the school.

Few recent graduates have shown such loyalty to the school as he, and few have given so freely of their time and effort in expression of their gratitude for what the school has done for them.

Mr. Clough has modestly given most of the credit for the success of the Lawrence work to the fellows who have co-operated with him in the teaching, but the fact is that his personal interest in the men who have attended the classes and their attachment to him have been the most striking features of the Lawrence work. His interest has steadily grown as the work has enlarged, and his efficiency has been evident to all who have been concerned in this enterprise. Those who knew him best realized that he took particular satisfaction in thus being able to engage in practical Christian service.

"Charlie" Clough never took a prominent part in the outward religious life of the school, but he stood for clean and manly living and he had simple Christian faith. His sudden death at the age of twenty-seven brings sorrow to a very wide circle of friends and former students, and their sympathy is extended to his bereaved parents.

From "Phillips"
Dec 1911

Charles C. Clough

Ten years ago last fall, Charles C. Clough came down from Laconia, N. H., and entered Philips Academy. He was awkward and shy, but he had something about him that attracted people to him, and before he had been here long, he was known and liked by all the school; and by the few who knew him well, loved beyond words. When spring came he went out for baseball. He made the team, and played the best first base that had ever been played for Andover. He was in school for four years; he worked his way and won his way through with a clean record. He played on the baseball team all the years, for the last two serving as captain; he played basketball, and was also a member of one of the street football teams.

It was not merely his athletic prowess that gave him his prominence in school, that made him so well loved. There was something else; there was the loyalty to the school and to its ideals. He was not openly religious, but he was upright, he was clean, and he was kind. There was no cant about him, he mingled with all, giving out his boundless good humor and good fellowship freely and fully, — and through it all, he himself remained unsullied.

Deep down in the sacred parts of his nature he carried something that served him as a motive and an inspiration. If he had been asked what it was, he perhaps could not have told, but he might have said simply, Andover and Mr. Stearns.

He went from Phillips to Princeton, and there he remained only a year, ill health compelling him to leave. He went to New York, and for a while was in business, but once again he was forced by sickness to give up his work. At one time he had to take a rest of several months to get back his health and strength.

Finally he came back to the old school, and there took charge of the Lawrence Educational work, served as secretary for the Alumni Fund, and helped out, wherever he could, any school institution that seemed to call him to its aid.

Last month once more he felt poorly, and went to the infirmary. Later he was taken to the Lawrence hospital, and there an operation for appendicitis was performed on him. He rallied from it well, and gave every promise of making a rapid recovery. But on the night of Monday, November 20th, he suddenly, but quietly and painlessly, died. On Wednesday afternoon he was brought to the school chapel, and thence, after a brief service, he was taken to Laconia, where he was buried.

No school exercise was omitted; everything went on in its regular way, just as he would have wished it to, but those who knew him feel the void his absence makes, and they miss him.



Jan 1912

NEW COACHING SYSTEM AT YALE

Andover Men Appointed

Andover men have reason to be interested in the recent changes in Yale's athletic policy. Having faced a number of unsatisfactory, if not actually disastrous seasons in baseball and rowing, Yale's athletic authorities have finally decided to throw overboard the professional coaching system which has been in operation in these branches of sport for several years. To replace the coaches thus released, they have turned to their alumni for material. As the result of a very careful investigation of the whole field, Frank L. Quinby has been selected to take charge of the baseball interests, and James O. Rodgers to direct the work of the crew. Both of these men are graduates of the school and were prominent both at Andover and in college, not only in athletics, but in various forms of student activity. Mr. Quinby has already announced that the training methods so successfully used at Andover will be rigidly adhered to at Yale.

Quinby entered Phillips Academy in the fall of 1895 and completed his course in 1899. He played on some of the best baseball teams that Andover has turned out, regularly occupying the position of second base. He was also quarterback on the football team, and a player of far more than usual ability. He was a member of the K. O. A. Society.

James O. Rodgers came to Andover in the fall of 1891 and entered Yale in the fall of 1894. At Andover Rodgers was a member of the football team and one of the best tackles that Andover ever turned out. His work on Yale football teams and Yale crews is well known by all Yale men of recent years. He is a born leader, and has remarkable ability to inspire confidence and spirit. After graduating from Yale, Rodgers entered the Harvard Law School, and while there made frequent trips to Andover to aid in coaching football teams. At Andover Rodgers was a member of P. A. E. Society.

PRESIDENT OF TRUST COMPANY

At the meeting of the Board of Directors of the Brookline Trust Company on Tuesday, December 19th, Mr. F. Abbott Goodhue, P. A. 1902, was elected President of the Company to succeed Mr. Charles B. Wiggin, the latter having resigned to accept the position of Assistant Treasurer of the American Sugar Refining Company. Mr. Goodhue is reported to be the youngest bank president in New England, and the unique honor which has befallen him is a well deserved tribute to his ability and the esteem in which he is held by his friends and business acquaintances.

Mr. Goodhue was fitted for college at Phillips Academy, where he spent four years, and was graduated from Harvard in 1906. In both institutions he was prominent in school affairs, and won an unusual measure of respect from his mates. He was manager of the football teams both in school and in college, and after graduating from Harvard was appointed Graduate Treasurer of the University Athletic Association. He also held the same position for several years in connection with Phillips Academy. During his last two years in college he was Secretary and Treasurer of his class. At Andover he was a member of the P. A. E. Society, and at Harvard held membership in many leading clubs of the college. After a year in the Harvard Law School Mr. Goodhue accepted a position in one of the large banks in Boston where his advancement was steady and rapid. At the time of his election to his present position he was serving as confidential secretary to the President of the First National Bank.

Through his school connections, as well as by reason of his long residence in Andover, where the unique hospitality of the Goodhue home has for many years exerted its wholesome influence on Andover boys, Mr. Goodhue has among Andover men an unusually wide circle of acquaintances who unite in wishing him the highest success in his new position.

CHARLES C. CLOUGH

It is with the deepest sorrow that the Bulletin records the death of Charles C. Clough, P. A. '06, which occurred at the Lawrence General Hospital on the evening of November 20, following an operation for appendicitis. During the early part of the fall term Clough had been enjoying exceptionally good health and had entered upon his duties connected with the school with unusual enthusiasm and zeal. On November 9 he was taken to the school infirmary suffering from what then seemed to be a slight intestinal trouble but that later gave every evidence of being an aggravated form of appendicitis. On November 16 he was removed to the Lawrence hospital where an operation was at once performed. The operation disclosed a bad abscess close to the appendix and this was opened and carefully drained. The patient rallied rapidly from the effects of the operation and it was believed that his chances for recovery were of the best. Late in the evening on November 20 he suddenly suffered a relapse, due apparently to the formation of a blood clot, and in less than an hour he had passed peacefully away.

Clough entered Phillips Academy in the fall of 1901 and completed his course in June, 1906. His genial good nature and enthusiasm won him at once many friends and his athletic prowess helped materially to place him early in his school life in a position of leadership. For four years he was a member of the Andover baseball nine and for the last two years its captain. Without exception he was the best first baseman the school ever produced and one of its best captains. He was also a member of the school basketball team and his class football eleven. As a member of the glee club he found another outlet for his talents and in literary lines showed much promise. In the classroom his work in history and literature was far above the average. From Andover Clough went to Princeton, always the college of his preference. At the end of his freshman year after repeating many of his Andover successes he was obliged to give up his college course because of impaired health and

trouble with his eyes. He entered the office of the brokerage firm of Herrick and Bennett in New York City, but after several months was obliged to withdraw, suffering from a light attack of tuberculosis. On the advice of his physician he passed the winter in Lancaster, New Hampshire, where he so far regained his health as to be permitted to return to Andover for the spring term of the school year, directing from the bench the work of the baseball squad. The summer months he passed with Principal and Mrs. Stearns at their summer camp on the shores of the Connecticut Lake in northern New Hampshire. In the fall he returned to New York and resumed his work with Messrs. Herrick & Bennett, the firm having generously held his position open for him.

It was during the fall term of this same year that the student body at Phillips Academy, on recommendation of the Student Council, voted to undertake systematic educational work among the foreigners in the neighboring city of Lawrence and to furnish by their own voluntary contributions the funds required for this work. At the outset it became evident that a regular man must be secured to take charge of the work. Clough's name was early suggested and it was felt by all that he would be the ideal man for the position if only he could be secured. The situation was laid before him and the rare opportunity for service appealed so strongly to him that to the great satisfaction of all interested he consented to come. The enthusiasm with which he entered upon his new duties and the remarkable success that attended his efforts are matters of recent history. The work grew even beyond the expectation of its promoters and at the opening of the current school year increased accommodations and facilities became absolute necessities. With the generous cooperation of the White Educational Fund and the Lawrence Y. M. C. A. the work of the second year began with every promise of increasing influence and success.

In addition to his work in Lawrence, Clough was appointed in the fall of 1911 secretary of the Phillips Academy Alumni

Fund Committee, and at the opening of the current school year business manager of the Phillips Alumni Bulletin. Into the work of both these positions Clough threw himself with the enthusiasm that had always been one of his chief characteristics. In the short time that he served on the Alumni Fund Committee he practically doubled the number of contributors and he had made careful and elaborate plans for its further development. In the general life of the school he was constantly active, assisting with the coaching of the class baseball and football teams and exerting his helpful influence over the boys in many ways.

Few men were better known or more greatly beloved by the more recent Andover boys than was "Charlie" Clough. His enthusiasm was contagious and those whom he touched whether in groups or as individuals were inspired to do their best. His ideals were high and his character remarkably clean and free from the common semi-vices of youth. He insisted on clean play as he insisted on clean living. In Andover, in Princeton, in New York—wherever he happened to be it was the same story—those who came in contact with him regardless of class or age were won by his friendliness and open honesty. Homes were thrown open to him without reserve; friends were glad to own him as a friend. His quick wit and clean humor compelled good nature and his sympathy, extended without reserve to those in need, brought comfort and strength. During his short life he had been called upon to bear more than his full share of life's trials and burdens, but he had borne them without complaint, without flinching, and with his face set constantly and cheerfully towards the future. The devotion of the foreigners in his classes in Lawrence was shown in many ways, but in none more touchingly than in the floral tribute sent by them to the bereaved mother—a tribute involving severe personal sacrifice to all who shared in it.

No old Andover boy ever left the school more grateful for what the school had done for him or more devoted to the ideals for which it stood. None ever strove more

earnestly to express that devotion in terms of unselfish service. Though the period of that service was short, the memory of Charlie Clough and what he stood for will always remain a precious tradition and an inspiring influence.

FACULTY AND ALUMNI CLUB

At a recent meeting of the Trustees it was decided that the old office building, formerly used by the Principal and Treasurer, could be of greatest service to the school if devoted to club purposes for members of the faculty and alumni. At the suggestion of the Trustees a committee of the faculty was appointed to confer with the Treasurer in the fitting up of the building and its administration for social purposes. The need of a suitable place of this kind, where Alumni returning to Andover would feel that they were welcome, had long been apparent. The building in this capacity will prove a valuable asset to the school. It has been generously and tastefully furnished, and the best magazines and newspapers will be kept constantly on file. It will be open at all times, and accessible to old Andover men whenever they may desire to use it. In time it is hoped to add to the furnishings of the room many interesting and historic pictures relating to the earlier days of the school, and the life of the times. It is the earnest hope of the Trustees that this building, with its new equipment, will prove an attractive center for the alumni whenever they may have occasion to come to Andover, and that it will tend to increase greatly the frequency and satisfaction of these visits. Through the columns of the Bulletin the Trustees extend a most cordial invitation to all old Andover men to make use of the rooms of the new club whenever opportunity offers.

Extra copies of the Bulletin for July, 1911, Vol. 5, are needed to complete our files, and will be gratefully received.

STUDENTS AT ANDOVER BEFORE 1880

It would hasten forward the Biographical Catalogue of the Academy and insure accuracy as well as lessen expense if all students of Phillips who entered the institution before 1880 would answer the following questions and mail answers to "Biographical Catalogue, Phillips Academy, Andover, Mass." Name in full, date of birth, place of birth, age at entering, time of leaving, name of father, maiden name of mother in full, college with year of graduation, college degrees, Civil War or Spanish War record, civil or political offices held, literary work done, present address, occupation.

It is requested that death notices and wedding announcements be sent to Phillips Bulletin, Andover, Mass, in order that these records may be complete and accurate.

JANUARY 1 TO DECEMBER 31, 1911

Edited by George T. Eaton, P. A. 1873

DEATHS

- 1840—William Pierson Todd, died at East Haven, Conn., 13 April.
 1845—Augustus Lowell Greeley, died at Boston, 15 April.
 1845—Amory Leland, died at New York, N. Y., 12 Feb.
 1847—Stanford Emerson Chaille, died at New Orleans, La., 27 May.
 1849—Edward Payson Crowell, died at Amherst, 25 March.
 1850—Charles Carroll Blunt, died at Andover, 15 Nov.
 1850—John Thacher, died at Attleboro, 17 Feb.
 1853—Moses Stillman Holt, died at Malden, 5 Aug.
 1854—Harrison Everett Chadwick, died at Bradford, 11 March.
 1854—Charles Francis Hardy, died at New York, N. Y., 4 March.
 1854—George Francis Harvey, died at Fal-mouth, Me., 22 June.
 1855—Charles Leavitt Beals, died at Bowling Green, Fla., 11 March.
 1855—William Reid Boynton, died at Brook-line, 7 Oct.
 1856—Robert Stewart Davis, died at Phila-delphia, Pa., 17 March.
 1856—Samuel Franklin French, died at New-fields, N. H., 14 Nov.
 1856—Charles Edward Inches, died at Boston, 12 Jan.
 1856—Abraham Marland, died at Andover, 11 May.
 1858—Solon Osborn Holt, died at Boston, 13 April.
 1858—Walter Lowrie McClintock, died at Washington, D. C., 3 March.
 1858—Luther Dimmick Shepard, died at Bos-ton, 26 Jan.
 1859—Charles Pinckney Bailey, died at Ala-meda, Cal., 21 March.
 1859—John Woodworth Gould, died at New-ark, N. J., 16 Jan.
 1861—James Edward Chandler, died at New York, N. Y., 23 Nov.
 1861—Edwin Farnham, died at Cambridge, 16 April.
 1861—George Tod Ford, died at Washington, D. C., 24 Dec.
 1861—Peter Dove Smith, died at Andover, 16 Jan.
 1862—John Kinne Hyde DeForest, died at Sendai, Japan, 8 May.
 1862—James Evans Fallon, died at Portland, Me., 5 June.
 1864—George Smith Payne, died at Liver-more, N. H., 30 July.
 1864—John Pray, died at Somerville, 22 May.
 1865—Charles Henry Woodman, died at New York, N. Y., 2 Jan.
 1866—Justin Carter, died at Andover, 8 Feb.
 1866—Edwin Augustus Lewis, died at Engle-wood, N. J., 17 July.
 1867—Joseph Henry Dearborn, died at Pem-broke, N. H., 24 March.
 1868—Charles Sumner Knowles, died at New Bedford, 20 Sept.
 1868—Edward Montague Switzer, died at St. Louis, Mo., 26 Jan.
 1869—William Thompson Jenkins, died at Brookline, 31 Jan.
 1869—Joseph Carlton Norris, died at Utica, N. Y., 8 Feb.
 1872—Charles Taylor, died at New York, N. Y., 9 April.
 1875—William Phillips Foster, died at San Diego, Cal., 12 July.
 1876—David Collin Wells, died at Hanover, N. H., 11 June.
 1877—Thacher Thayer Thurston, died at Providence, R. I., 21 June.
 1883—Herbert Marsena Allen, died at Con-stantinople, Turkey, 25 Jan.

Mr. McAllen found

What do those who went at such times think the other thought?

How hard it is for us to think them! They are too good.

The games of peace & pardon & power & life

From thought about God in nature. His presence is about.

And of the thought about death & life.

Death & sleep. a friend we are a few days here to depart.

And life beyond death. My Father's House.

That gives us God as Father. Ourselves as His children

Heaven is home. In life we are

And in an earthly place. N.H.A.

And death is a part. God is everywhere.

1. And 2. we are a people & we are dead. Death is the regular in life & death

2. We have found that death is a part. And so we are to die & live

3. And we are to live to be dead in death before a moment of the part
of the part

The end of the world. On the last day his people were.

NOVEMBER 8, 191

PROF. JOHN MEIGS DEAD.

Principal of the Hill School Was a
Prominent Educator.

John Meigs, Principal of The Hill School, Pottstown, Penn., one of the leading preparatory schools, died of heart disease Monday night, at Pottstown. He was born Aug. 31, 1852, the son of the Rev. Matthew Meigs and May Gould Meigs. He was a graduate of Lafayette College, in the class of 1870, and was a member of the Zeta Psi fraternity. He received the honorary degree of Ph. D. from Lafayette and M. A. from Yale.

In 1882 Prof. Meigs was married to Miss Marion Butler, the daughter of Cyrus Butler of New York. His wife, one son, and two daughters survive him; also two sisters, Mrs. H. P. Hiltner and Miss Elizabeth Meigs, and a brother, H. T. L. Meigs.

Immediately upon graduation, Prof. Meigs became an instructor at Lafayette. Very soon thereafter he took charge of The Hill School. This institution had been established in 1851 by Prof. Meigs's father, formerly President of Delaware College, and at this time was a small boarding school with ten pupils. From this modest beginning the school, under his leadership, grew steadily.

John Meigs was among the foremost educators of his time, along the more conservative lines of mental discipline and exact scholarship.

In his own way he was the same kind of master of boys that Arnold of Rugby was. Dr. Meigs had the boys' point of view, saw life as they saw it, and shared their feelings about it, and at the same time was looked up to by them with a reverence that made loyalty to him and obedience of him easy and natural to them.

3 The creative force. - Based in what he brought into being
 If you cannot see his movement look at you? No - it is the moving line. That, ideal. ^{Part 1} seen
 { The great masculine & femininity change - "O good grey head": } The figure shows
 { The power, the severity of soul }
 { The sublimity of power and tenderness. - The mysterious yr. }
 The highly

2 Type of concave, human.

2 Broad interests - Broadening life. Part in tenderness

2 Flawless, harmony of nature and relationship.

2 Inspiring more than mechanism. The end of acquiring power in the background.

4 An deep, that can be seen - This power not seen from in but by it with 22.
 5 The power and grace of character

1 All Dante Day

2 I have pushed the work - "I know a right to be it done" - The act.

3 The great force within - The widening of character the making of man

A for power is seen - it gives us to action - about a fountain then we have as much -

We gather his work a succession of great events "as he goes":

1. He is seen - as that he was as much I think

2. He is seen in work - as done for us - but his is also seen in. When I thought

3. He is seen in work. on us & with us the change "O good grey head":

4. He is seen in work. on us & with us the change "O good grey head":

5. He is seen in work. on us & with us the change "O good grey head":

1. Ambition. Son Keith Falconer.

Died in 1889 at Shaikh Othman after long illness, 31 yrs old.

Same age as Henry Martyn at his death

Third son of the Earl of Lincoln, born in Edinburgh 1856, at age of 5 read explained Bible to other children. At 7 learnt to sing & to read in the cottage - called 'the chapel'. Shows for spending pocket money. At 9 used to say to his father 'I wish you would talk to me' - always meant "about Christ". At preparatory school - when almost hood - hung round of Bible text in the room, then afraid to show his colour at Harrow. At 17 went from Harrow that the one found he had to find with theories & even that Christ was left out. In another letter, said his favorite hymn was "O'er his blood we are the fountain", the deep, sweet wine of grace.

At 18 went to Cambridge.

(1) Bicycling. Had begun at Harrow

Nov. 10, '74 won the 10 mi. race in 34 min. - the fastest time on record then. After getting his bicycle the next day he would ride a hundred or more, then in - down steps up the back lane - broke the arm of his back gear. Then it came to ride it on the single.

April '76 won the 4 mi. race at Bishop's Cleeve, breaking record.

Oct 23, '78 in 5 mi. race beat John. Brown. Proprietor of the.

July 24, '82 won at Crystal Palace the 50 mi. amateur champion - lionship beating all previous records by 9 min.

Great ride from London - Epsom to Farnham 1882. 994 miles in 13 days - bad weather. Comes back on way before whole Harrow school.

(2) Short hand writing

at Harrow took down Landon's Self taught. wrote letter to Allen rose to Dorchester, inventor of phonograph. Pitman acknowledged his wonderful speed. wrote article on shorthand for The Eagle. Brit 1885.

(3) Scholarship.

Found at last the place in scientific languages. In '81 went to Leipzig to study - esp. Arabic. His friend Hebrew lecture at Clare College. Gave took as much pains with rapidity & character. Professor de la Roche spoke of him as a young "master" in many languages. In 1886 elected Lindemann professor of Arabic in Cambridge Univ. & succeeded Robertson Smith.

41 Christian worker.

at Harrow, Cambridge - Moody, Barnwell where
he hoped by organizing a theatre, with good road
in London. Adventure Hall - audience room
usable from street.

His touch with wire. Remember skating Peter's.
Deeper help. Broadland Conf. - but no vapours
of letters vs. complete indifference
letter to Channing for - separated the centre.
Chas Gordon's advice to him - returned to him.

61 Missionary

Visit to Oden. Plows. Theorem & simplifies.

Various meetings in Scotland last speech

His work in Arabia.

Unimpaired. Letter of bearing Hinduism.

Read books by Joyce which sick.

Day of his death "How I wish that each attack
of fever had brought me nearer to Christ -
nearer, nearer, nearer."

"One crowded hour of glorious life
Is worth an age without a name."

2. Phileas, David Huntington

Bayhood.

Born March 19, 1813

at age of 10 great collector of specimens. Shells in his stone
quarry. How come there. Locked out at night. 119th Boston.
Scrubbing - the floor. "Muckle Trash"

Students. Rotten to 12 Am. worked in factory 6-8. Had barely
at 16. Herbalist. Had at work. Medicine & fresh radically
at age of 19.

Poor - but not ashamed. "I'm poor, and here I am."

Decision.

Martyr Gutzloff. Decided to give "all surplus earnings"
then himself. Preparation at Leeds - poor finances. Nearly
accepted - for medical diploma - "Hitherto."

No farewell. Also night. Early morning. Moonlight.
"Hitherto" - David stop "How bad was religion the every
day business a."

Missionary life

(1) First period. 1840-1852.

The voyage - Wood, "without personal influence"

Kuruman.

Primitive, & wayside dwell - Raimbhip
Pluck - walking "my big bones the first & in top".

Lechile - wanted to break his traps into captivity.
Oward, Ambition. "I really am ambitious to preach
beyond other men's lines". "I don't see anything
as unusual, even despise at home holes such."

Kolobeng - Zambesi
attached by him - arm broken.

(2) Second period. 1852-1857

Back of Kolobeng. Return of family to England.
Forward? "On the way of Christ come the messengers.
where the slave trade carries the trader!"

Important to Boanda - 27 attacks of fever, alone
no home! traps & all lost. Arrived Murchison 1857.

Boanda to Bulimane, Shona - 1857 - Arrived at Bulimane
4 23

(3) Third period. 1857-1864

Saved in '57 of the royal treatment - writing to his son John
'Habe him release to prison'

Zambesi Bobo-nyassa. Township Zambesi Mission
Government Mess, said in "Bobo Nyassa" to India for sale
Shona - last word in Book of "Shona & work hard".

(4) Fourth period 1865-

The Lake. Muro, Baywale.

Solitary explorations Christmas 1866 - Journal "Took my
belt up 3 holes to Reineburg".

The slave trade. Arabs - Patagonia. "Broken-heartedness"

He used at Uji on Zoumpika.

Writing with Stanley, 1871.

Stanley's letter. "No flow" H. 1871

Uji to Zoumpika.

Parting between Stanley, his. Last night of him.

July 1872 Only Journal entry "Weary, weary".

Trip to Shala, Durfort to get

Search. Last brief day Journal entry - not to last.

Big book among his effects was Bible

The burial & the grave. Africa. Westminster.

3. Devotion - Coleridge Patterson.

Edon.

Saved of the Queen at the "Worship" of 1838. 34 yrs of the Queen.

Cham life - objectionable day. Capt. of Cricket "1".

Belong - "Are you fine Mrs Coleridge?"

Oxford.

Examinations - no sleep for wanted to work. Banned - almost
just banned.

Primary - West Under - "To have known such a man was
one of the privileges of his life there."

Missionary

Departure from home, Pioneer at

New Zealand in 1855. His own work among the Maori and
Maori -

Maori - Uggas King boys to central training school.

Language - Reduced to system of grammar 3 or 4.

Home - "Visit the Bishop."

"It is well." "It is well. You did as you were told, B."

"It is well."

Steering nation for tomorrow.

Two - three weeks, is Southern Cross.

Sept. 20: 71 killed off the Maori, near Santa Cruz.

The previous protest is punishment.

"In words, is a grander name than hero, sage or knight,

The lofty of words there, open upon the winds to trace

The Master's life! slithered souls were there the bravest place."

The need for this today.

The work to be done

The Christ who wishes it done.

Who you that have there?

The personal message I might speak

But as representative of many.

The pleasure seems to be rendered.

This three great lecture.

Truth - "a his never. justly so."

Love - True Love

Life - The Blood Covenant - the other Covenant Book

Also there in his way

This own love of truth - honest - no sham

This own friendship

This own life

The high & true of it

And being ways of thinking. ^{no explanation} Essential to his life or not definite enough

This outpouring of his own a great lesson too.

The personal work influence.

The book - The Anglo-Saxon Antiquities

The beautiful book & work

Also the noble qualities

The generous appreciation of others

His deep wisdom. As seen in his. Val. ^{and even now in} his young men!

What his love & appreciation came to us

The warmth and entirety of his sympathies

His own generosity

The breadth of sympathy

With his, and others. Robert with

And yet the fearless fidelity to the great essential truth.

Never by his side. Ethel

The heart, what original ways of thought

The paradox. No thinking of the yet in their working eyes.

The kindness, the wisdom, the reality of the personality,

Modest, proper, optimism.

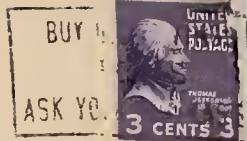
Do as you would be moved to

The English Bible

Proper. He means that "I go along &."

Our duty towards the post-^{er} success

THE AMERICAN COMMITTEE
FOR NON-PARTICIPATION IN THE WAR
8 WEST 40th STREET, NEW YORK, N. Y.



To be worked over and sent.

Dr. Robert E. Speer
Rockledge
Lakeville, Conn.

To be looked over and tested.

THE ASSOCIATED PRESS
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Eph. IV, 28

The encouragement of Paul's assumption that we can stop doing wrong. The thief even can become honest. "I can help it." You can. We can do it abruptly and catastrophically. There is no other way. Paul does not say "Let him stop gradually." "No more." No joy yet.

We can get at our characters thus: our acts in this way and by doing differently can become different men

And make his dogmatical suggestions as to the method.

1. We are not merely to refrain from the wrong; the law is to do that. We are to do positively the right good. As we do to be aggressive. "The army that remain still, teaches." In his speech in experience in the.

2. We are to get our bodies into the "hook with hands."

2. Putting the body in gets the mind in. In fact, the body is

4. Go in for it with the whole man.

3. Keep employed at something that absorbs attention

5. The cheating power of human awareness. Observe

1. It was the hands that stole. Make them do something else
so other power

3. And we are to add an evangelistic nature

Whomsoever would redeem a character must do it for the sake of men. No selfish say suchness.

The desire to be used to help others - to do as others
in it a redeeming desire

All this is stimulating, but sometimes the char. of such
resemblance is to give. Rev. XXII: 11

Mammae too and helping others past them

The permanent set in character

change but in the direction of character already
chosen

Hymn 492 (v. 1, 2, 3)

"Days & months & years flying":

Christ

Questions, problems, conduct, movements, things
his own thought. How rich we poor. Great person
life.

Thus the Gospel - Christ

1. As ideal.

Thus the earliest, irrepressible longing

and growth,

craving, hospitality

Christ is there in everything

"Oh to have seen the trees the vines, and wonder

Pluck the ripe ear, & into evening room!

Darkness & moon that in the twilight garden

begin of angels move about the house."

Christ meets men at the point of their need. "I have said."

2. As helper & sympathizer

Our need. Our increasing sense of this as life shows
up its emptiness.

Christ meets us here.

Friendship - this we seldom let it mean to us
what it means to Him.

3. As the Captain of Service

Ideal sympathy that suffices.

The counteractionist attacked. Evaluated.

Not Christ's John 4, 17, 18, 9

On water over

1. Life story. "Not an ideal other"

At Israeli.

Not so poor think that sudden in a minute

also is accomplished the work is done;

though with things earliest down the shoulder begins

hence when it ended in the setting sun.

Oh the night, the things of the feeling!

Oh the days of the world & the world's year!

Down in the night so fierce & unswerving

things of my shame & passion & my tears

2. Outer narrative.

"For meek land lay back of lupine war."

"The Dream"

Deborah "boy lives in deep seclusion"

Christ attends ours. "I ask no heaven his earth to theme."

4. An over-looker.

Our weak sense of sin.

Due to our standards. Our spiritual view of
God.

The effect of a keen vision of God.

Branch. Paul. Peter. David.

That this only course is the pleasure of Christ
has saved us - shown us God, our need
of a Savior but confirmed my view.

Sin awful - Our protest sin just that we have
lost the capacity to discern & hate sin.

Christ saves us from ourselves.

But Christ. Christ.

How? "Just and true."

He meets us at this need & longing.

I offer you - He the offering to you for all.

Take Him.

He is a part of you, he is the

He is a whole of you, he is the

you choose to buy for he is bread

you are a bodyman, he is free.

So dead men are he is, to rich men, health

So weakness light of the body, wealth

A frame without love, a frame without strength.

Barnabas. Acts XI, 24.

A neglected lesson Quinto Demas
Different appearances in the Acts

(1) W, 36 First appearance

Not the Barnabas of I, 23.

Name - "Son of consolation". XI, 23

Gifts - Gifts - got owned land.

Numbers XVIII, 20-24 "no substance" or a hole

Numbers XXIV, 1-5 "Gifts"

Genesis XXII, 9 - bought land from Hamelech

Country - Cyprus - forests & mines. 48 miles from coast.

Prophets.

Owner of business & social rep. or Gen. family.

9. Barnabas.

Departed the Church.

The influence of him and in Cyprus XI, 20

might be suggested by it. Cyprus - Simon of 2

(2) IX, 27 Remained at Jerusalem and stood sponsor
for Paul - brought him out, who preached & was
to Jerusalem.

(3) XI, 23 Review at Antioch Barnabas: sent to
look after it. got Paul. "embodied"

Attitude toward Greeks & Philis.

v. 30 He & Paul carry money to poor at 4.

XII, 25 Returned with Mark. - nephew of Barnabas

XIII, 1. Teachers at Antioch

Barnabas first time, last.

(4) XIII, 2 - First Missionary Jour.

Cyprus - begin Paulus - Elymas, Paph.

Antioch in Cilicia - Paul preached in *Lyconia*

Barnabas pushes him forward.

heavily P+B. > B or

XIV, 8 *Lystra* -

Lystra = *Lystra* healed

Barnabas = *Lystra*; Paul = *Mercury*
stones

Deke & *Lystra* & *Lystra* see this story.

(5) XV, 2 - Comes at Jerusalem & Circumcision

Preached on way - 'causing great joy'

Barnabas guides - but at *Antioch* Gal. II, 9.

Settles in town of *Lystra* of P. & B. & others

but to *Antioch*. - Gal. II, 9.

(6) XV, 34-40 Paul & Barnabas separate.

The quarrel & its result.

Barnabas has good to Mark who

has deserted them at ^{*Lystra*} *Paphlagonia*

They meet again - though Paul

doesn't lose his love Gal. P. Eph. B

Col. IV, 10 - Commands Mark on

Barnabas' sister son.

1 Cor. IX, 6 - 'I or Barnabas'

Acts XXI, 3 - "Pailed of Cyprus" - or look
out for verbarbaros. I like him
Antiochians about him

Tradition

Exegetical - Clem. Alex. "One of the 70"

Some 'He became bishop of Nicaea

Other 'He preached in Rome connected Clement.

Other - Dies a martyr in Cyprus. Acta et Passio B.

Character.

'He was a good man and free of the Holy
ghost and of faith'. = Stephen

1. Counted the interests of his cause greater than
his personal interests. "His divergence"
Prophetic vision or to love.
2. Sound judgment - of men rather than of issues.
Brought out both Paul and Mark. like Andronicus

3 slow temper -

When Paul assumed first place "He that won
may have disgusted Mark

4. Calm, sympathetic, broad, & enthusiastic.

These would have compromised at the
Council.

5. A good man. Miss Bishop.

How much is there in this!

Simple - deprecated the much in our day.

"Oh! He's one of the good people."

6. Free of faith. What is faith? For poor for power
 a special gift. Mamma. Say so.
 Her own support. Give. Give.

Her own support given away,
In Paris.

A. P. W.

In God.

7. Half ghost feed him.

he loves he has Christ in him

No ~~de~~anation gave the rest!

"May God make us all good men, true of faith
of the Holy Ghost!"

The Religion of Man.

In inappropriate ones!

Interior on Van Dyke + Bobcock.

But the one theme for us.

1. Simultaneous, Present. No sharp break from religious
re. our religion.
Turkmen violent reforms
Waltho - "On no. Heaven much too good women".
2. Track across the desert of the forodora + Lyricism.
Theorie Nov. Amer. religion
Lander - "Maohai story of the Stateman's name".
3. The place of prejudice in religion.
Pocah in Boston. Father Phelan on the twentieth.
9. Causal "Sweet at things his notes re."
Shaw. Shadon.
4. The place of work
Henry, Havelock - The Odds of St. Christopher
Kyring - Cramer on him - "If you cut away re."
"I hear a voice".
5. The place of personal power.
The love of Christ - "Indicible"? Livingston. Sadon.

a young man's religion. You and men.

to ground for you

you being religion. Religion being man

Religion a perspective.

all things changing

hiding too - for the better.

Back to Christ. No, on to Christ.

"The band upon that came to us"

He proved that Hope was all a lie,
And **Faith** a form of bigotry,
 And Love a snare that caught him;
Then thought to comfort human tears
By sundry ill-considered sneers,
 At things his mother taught him.

Matt xxvii, 22 "What shall I do then with Jesus which
is called Christ?"

The three questions What could I know?
What am I to do?
Where am I going?

Duty & destiny at sometime before every man's thought.

Also in this one. 'What - Christ'?

The scene.

Pilate - dream. The mob - the ministrings - the Man.

What of Pilate had believed? How grandly

No - yet such this release again.

They also cried

He washed his hands Deut. xx, 6-9

The cross of Pilate's life.

They come in long life.

Perhaps we don't recognize.

Pilate considered only a human occasion

Regretted but soon forgotten.

Arnold's light of Asia.

Come as dilemmas - popular voice on one side.

"What are you do with Jesus which is called Christ?" - Five things.

1. Neglect Him

Natural, easy answer - So few were compelled to act.

The common attitude - don't care to answer directly

Agrippa "Almost thou persuadest me to be a Christian"

Pelagius "When I have a convenient season I will answer thee"

"Tomorrow",

The future counted Luke Prov. XXVII, 1

"My future is the clock of my life"

The future has a mortgage on us & may foreclose at any moment.

"To day":

II Cor. VI, 2

Heb. II, 3.

Unmanly attitude. Ought to say yes or no!

2. Reject Him.

Next step. Can't keep this.

Meet at the door!

Rich young man - ruler.

"Pearl - ring"

If neglecting Him - mean, this worse - 'Pygmy Cartton'

3. Revile Him.

Matt. XXVII, 39 Those who passed by
Warren and agonized
Unconscious.

4. Crucify Him.

The last step.

Re-enact the last search Mark VI, 6

Pain knew what it meant.

This visit to Peter,

Bethany,

Getsemane.

Bethlehem & Olivet

Golgotha.

But crucifying Christ is the colour of your
life - the story of failure is real. The vice born
& darkness.

5. Accept and love Him.

Now.

Rom. X. 9. Confess & believe.

John I, 12 "To know the sons of God"

This superb appeal:

"The passion plant".

Will you torture the teacher's once more tonight,
or will you come. The invitation - declined -
-accepted - "at the reception of the redeemed and
the marriage supper of the Lamb I can not
possibly be absent".

It is, XVI, 13. Watch yr. Stand fast in the faith. That you
like men. Be strong.

There is no power which we hope is ineffably expressed in
the manner of your 8th class of 1905. as you so aptly - "Coleridge -
ever things are true." - to be living up to in attentive, social life
always with the most vision of life.

But I cannot give you with it today another Bible verse - a
sort of warning code of direction, to advise you each to a theme
a few fighting lessons to a common servant to engage in action.

And this is just what the day of 1905 is.

a even better as I have said that admission to the high
knight but during the contest.

Then into the larger heart.

Watch yr.

The rest of it - in facing, facing, - all passed. Watch the four, like this!

(1) Future

When the day is approaching

What he is going to do.

The moral consciousness of all actions.

(2) Present.

The day does give word.

Can then we want of our hearts without fighting
by any form temptation

(3) Future.

By such wisdom for spirit as to "during the four."

By such discipline as to put his back

How - Proverbs sanctity. Observe to spirit regardless
moral causes

2. Stand fast.

Meet the shock. - expect it in your conquest

Don't give way. - show your hands even slightly

high standing air air meet better.

Just flying steadily without flinch. Trembling.

In the faith. What faith? Reason

What can "steady" mean?

3. Put you like men i.e. in resolution, in non-appeal
Resist unto death. "Let's die for it"

As have a reputation with a man's will. - not like

Men "Obliged to his flight - not as men like things"

4. Be strong

Don't waver and lie down in the fight.

Don't be cowardly and run away in defeat. Buck up!

Robinson - Daily strength - See 31

No last scene in "The Iron."

As my Father hath sent me, so send I you.

I can do all things through Christ who strengthens me

Gal. II. 20.

The power of God - whatever things - think on these things.

The Supremacy of Christ and His claims over
everything else - as learned from Luke.
Luke XIV, 33.

Why four Gospels?

A divine purpose in it

Their special teaching > One biography

Sacrifice and deep claims in Luke.

This is the proper method of study Mark X, 32. John X, 3

The significance of such teaching in Luke.

The extent of this supremacy.

A progress in this regard

From the outward to inward.

1. Over past occupation and wealth.

Object lessons

James, John, Simon - V, 10, 11

Levi V, 28

Examples commented on

Rich young man XV, 22

Poor widows XX, 4.

Direct teaching XIV, 33.

Why was this

1. Christ's service could not be outward - Barabbas

2. Money communicates D. - Sheweth

2. Over home-tied

Christ's own sacrifice VIII, 21.

Even burial of dead IX, 60

Or paying barrow IX, 62

Certainly our greater love XIV, 26-27

And yet He created human relationships
frs. & frs' mother.

What are human relationships? Do they necessitate bodily presence?

3. Over self, its ambitions and aims, life

There is to be denied IX, 23-25.

Even life's necessities XII, 28-31.

Yea, even life XV, 33.

Gibbon's verbal. Abba.

Doggar, Pacific. 500 Arch.

4. Over personal feelings &

Desire for respect XII, 8, 9

No shame allowed IX, 26

Early Church - 'Rejoicing that they are counted
worthy to suffer shame for this name',
Acts V, 41

Paul 'mod'?

Salvation Army

5, Open personal love - comfort

To later at 'straight sale'. XIII, 24.

To be noted XX1, 17

Paul's strong and lasting persuasions.

IX, 57-58

Incentive to giving to such testimony
Reward.

Spined of the woman's growth of mind XV1, 9

Manifold now; eternal life XV11, 29, 30

Living = passing XV11, 33. IX, 24

How did God persuade disciples to this?

The glory of His person

Commission of Jas. John and Peter, Rothen.

Fellowship of His suffering.

Objected - no need of such nowadays.

Needed then to spread Christ's! So!

It is needed imperatively now.

Done, comfort of church. Indistinguishable from word

Tramp with love - love the great thing but this

The very best glass - Jas. XIV, 15,

The there is the great need of our time,

Shattered & longed at - but needed

against every, for word's evangelization,

against self-centred ill-will.

There are heroes everywhere here today in great!
God grant that He may be glorified by an
outburst of heroism.

The 40 warriors,

Well & how does this apply to me?

Needed in life: am I to leave home & for Christ,
wherefore what do I then desire?

It means Christ is to be before & above all
these things. "Not and that is best".

Reverend brother friend - Christ is "I glory".

What is the cost, is not?

"He shall not see the Kingdom of God".

He can see other Kingdoms &c, but one means it.

Col III, 3 "Christ, our life" Phil I, 21 "To live, Christ"

Simplicity - assertion of converse

Importance of life

as that a man hath it for his life

Preliminary observations

1. That "eternal life" best life - now. Inherent in the nature of man
2. That lower life - tho' there there that of them are as they

I What is life?

a minimum common knowledge in the mind of man

1. length of days.

Strong mind. Tho' it knows that tho' it is limited in keeping God's commandments.

Deut xxx, 15, 19, 20 xxxii, 46, 47. Mal. II, 5

Mat. xix, 17. 8th Gen. promise

2. Each person for himself, defines life as the free reading of the things he most easily wishes, perhaps not most easily attain

"In my opinion the only way to truly said to live and enjoy his being, who is engaged in some laudable pursuit and acquires a name by some instructive action or helps art" Socrates

a. Physical strength - open air health "I live"

Then to a house - God in His word

So two Christ has over life. Only understood enjoying the word there then

b. Doubtless - "social life" "how I live"

Yes in the sense of constant occupation -
life vs. stagnation

But are the largest separation of life in
ideas toward the largest ends. She is
being - Russian - "I do not wonder at what
people suffer. I often wonder at what they
lose." "Perform every function a woman ab. She."
The Christ life - a social life. True:.

c. Intellectual growth of things

The exhilaration of clear and high thinking
No thought true with Christ left out. Beloved
But men are suffering which is - . indeed.

3. Outreach of the soul toward God.

Yes but let us make it simple, practically plain
True that Christ is life - No man comes into
the Father but by me.

Psa. xxxvi, 9

4. Dialectic definitions

a. Positively

Correspondence with environment.

Heaven "Perfect correspondence would be
perfect life." Yes - to the extent that
perfect - not life - diagnosis - life dead.

Not Christ is life. "To be consciously minded, dead".

b. Negatively

No man total of the larger which which
death.

5. All this is limited by, for practical happiness,
though, how is our life made up.
of tastes, thoughts, aspirations, affections,
deeds, words, reading,
horizons of view, preoccupations.

It is not existence then? No John xvii, 3

II Christ is life to us life is Christ to us.

So Christ Himself

I am the Resurrection and life The way, truth & life.
John x, 10.

Acts iii, 15 Peter - author of life.

I John. v, 12 "He that hath the Son of God hath life other
that hath not the Son of God hath not life"

Ignatius - "our inseparable life". Ep. 5 & 6th

St. Patrick's Hymns.

Christ as a light

Illumine & guide me!

Christ as a shield, invulnerable and covers me!

Christ be with me. Christ be over me!

Christ be beside me

On my hand & right!

Christ be before me, behind me, about me!

Christ this day be within & without me!

IV Bring over life. The must be in all that makes up
our life. The whole = ought to be of the power they
must be like it.

a. The must be over tastes.

Let this mind be in you.

We have the mind of Christ.

Of course - let your taste on things above.

b. The must be over thoughts.

Bringing every thought into captivity.

Phil. IV. whatsoever things.

c. The must be over habits.

little things - James' advice.

I John. II, 6

d. The must be over deeds.

John XIII, 14-16

e. The must be over words.

Acts -

Philip - preached Christ.

John XVII, 8 I have given unto them the words

f. The must be over reading, over writing & all

In whom are hid all treasures.

V. What it means to have Christ our life in this
world.

1. To give without saying anything else to do with
reference to Him. The first instinctive question
How would he like? The unconscious Christ -
centering of life

2. The motive springs are to be controlled by Him
Touches the very essence. His own words of assurance.
Master - He must be the one power of story can
make a heaven of hell, a hell of heaven.

"He that hath light within his own clear breast"
Christ on the throne of life

Napoleon's Soldier - "You're for the Emperor".

3. Our outward life will therefore be His & His alone
We shall have not "as for Christ" but "as Christ"

4. Christ so possessing a man supplies

a standard of judgment

a standard of action

a standard of spirit

5 And supplying these adds the new things of
character, which our imperfect standards
deprive us of.

a Perfect exp. lesson.

Gen. II, 20 Divine Room.

Speech - others first. haven't touch

Handshake

Whole atmosphere.

6. having given mind the things which ab-
solutely unmovable fidelity, consistency.

VI. This is life.

Anything done out of or apart from this is not
life but death. - a dead deed.

Prayer "Inquitus vivo, Christum vivo."

Without me, ye cannot nothing. If a man
abide not in me, he is withered.

VII. Note how this way of looking at things harmon-
ize doctrine and life

Christ is born.

John VI, 63, 68. XIV, 6.

Mark too John XVII, 3.

VIII. Effects.

1. It lifts life up. - or throws Col. III, 2

Wakes it sacred & reverent careful. No war
fights, or happenings - are Christ.

2. It elevates life - makes it regular

No moods - no high seas & low.

Objectifies life for us - so makes us unegregious

Christ the same yesterday, today, & forever.

3. It means more life - growing

The bright morning star - light more & fuller

Christy represented too long as a death. It is
a death of the lower "body - or lower".

but only the meaning of lower to let us
pre for the true enjoyment of a higher life.

4. Drawing, drawing power of death a life

The amt. of good a man can do = the amt
of Christ he can repeat on the world.

The life of the Christed - the fascination get
"I'd be lifted up".

IX. How can I to pain this life & enter on it

He that quicks my flesh & quickens my blood or.
Jas VI, 57-58.

Jeremiah II, 20.

X. He that hath this life is satisfied

Does he hunger - Jno. VI. 35,

Does he thirst - Rev. XXI, 6.

Does he stumble in darkness Jno VIII, 12

Does the heat beat on him Rev. XXI, 14

Does he victory needs. Jno. I, 12.

Woe you seek. This life. ^{Ten years ago away from death on} the end of life is the end of life is the end
It is noble really to die - "Approach thy grave"

Never fear to live nobly
to live is Christ
Christ my life

Does it come slowly in its constant conscious

Realization -

When Christ - our life - shall appear I Jno. II, 28

I Jno. III, 1-3 And he that hath this hope -

The hope of Christ on lives of others who

shall appear, forgive himself and

as the Christ, the saviors one, is pure.

I know no life divided

Of life from this;

In this is life provided

For all mankind, for me

I know no death, O friend!

Become I live in thee!

My death it is which frees us

From death eternally

The Courage of Christ.

The rebels of different people agree

Greek - beauty

Gree - righteousness

Roman - strength

Now - courage flesh

How we admire it!

What is flesh or courage?

Contempt of danger

Boy Stewart Lay at. Host the trade

Not enough Sullivan Carbell

Also in some great cause

So Christ!

1. The great before the world took
2. Wouldn't use foul means - When need made it
3. The way to forget falsehood
4. Stand the test for simplicity of life.
5. Perseverance & patience - just calm
6. The daring way the talked.
7. Not afraid of narrowness - Or of our dog. Brip
8. Brave enough to be hood.
9. Bravest & unconventionality of this type.
10. The way the met death. Didn't need to to the funeral.

Prov. XXII, 11. He that loveth pureness of heart,
for the grace of his lips the King shall be his friend.

The ideal of purity -

A lovely ideal in the oldest days
Which Christianly made men strong & lovely. Matt 5, 8

Pureness of heart.

The beautiful preceptor etc of heart = all within.
Clean hands & a pure heart. Ps. XXIV. Make up one.
Pure within makes pure without. Ps. 14, 8

Grace of lips then is a true consequence of a pure heart
What it is can be seen out - pure speech. Luke 14, 22. James III, 11, 12

The consequence of a purifying within

The change of countenance seen in a man & so

Note the same change - the effect as speech & countenance of
a growing spirituality

"The King shall be his friend"

No matter to loving pureness here.

But it is a reward, & pure result.

Then love to those who are pure, whose speech is grace.

The more pure, give him & are an advantage over others

Loving pureness of heart,

that is the proper way to speak about it.

our expropriative use of "love"

"I just love the picture" or

there is an object of love that is lovely

Just 21. Keep yourself in the love of God = love of pureness.

Just 23. That the garment be not of the flesh.

Eph 14, 15. Putting away falsehood.

The head that falsehood join upon us.

Proverbs accepted as indubitable.

"There's no good like an old fool."

"All was the end well."

"Half a loaf is better than no bread."

Especially primitive falsehoods.

"No end just for the moment."

"What I save for the poor is saved for the powder."

The decline of the Golden Rule.

Some of these falsehoods are improved in us & need to

be consciously challenged. E.g.

1. A lie is sometimes justifiable

2. It is sometimes right to do a wrong thing

3. It is the part of manliness sometimes to be cowardly

4. That the devil on his own ground.

5. On Swallow don't make swimmers

Put away these lies. On that doesn't walk - except of course. This devil

1. Recognize them as lies

2. Refuse to act on them

3. Condemn them in every case

How much and how things

Follow them

Think of them

Be ruled by them

Phil II 21 For they are seek their own, not the things of Jesus Christ

of whom all these words spoken.

Paul's Christian workers.

Had only one whom he loved best.

Tim who would genuinely care for them
beside to our modern exaltation of those times
beside to professionalism.

We see Tim. would seek their own & genuine care.

No chase and conflict here.

"Our own things"

Eats, gains name.

"No things of Christ"

genuine care for Christ, His, Jesus, Louisville.

1. There is a distinct set of things of Jesus Christ
The need of the souls of great deprivation
of exaltation & pre-eminence of Jesus Christ.

2. There is an exclusive claim given.

No man can have both.

3. And yet a paradox here.

"Our own" is a dubious idea.

What have we that is our own?

That we make taken from us?

Whose seek his own that has them

Whose seek Jesus Christ's that has the own.

There is a good rule - "Not mine own, but Christ's"

Math. XII, 35 "The good man out of his good treasure bringeth forth good things & the evil man out of his evil treasure bringeth forth evil things."

Jesus has been & was still dealing with speech. Math XII, 34
out of the abundance of the heart the mouth speaketh.

No man can speak out that which is not within
Thus is hypocrisy but it usually deceives itself. & in no
other way it can not maintain itself.

Our conversation is not of mere but of that which is not merely
within. Can force for a time but not lay a comfortable
bag. The discomfort & misery of an uncomfortable con-
versation. - to the evil man: to the good man.

The importance of laying up a good treasure of filling in
with pure & good
a influence over our character
a affecting our personal influence
as shaping our unconscious thoughts & feelings

How to lay up good treasure.

Pure & good reading

Clear & sober conversation

Wholesome, straight life

The treasure of a good treasure & good things brought forth thyself

Rom. VIII, 6. For the mind of the flesh is death: but the
mind of the spirit is life & peace.

The justifiableness of the figurative use of death & life.
Physical death & life the lower forms. Spiritual life &
death the real ones. All religion has been this, the as-
cetic & monastic forms like Hinduism & Buddhism
have carried it to extremes.

The causes of real death & life Paul points out here. They
lie in mind not in body, in thought. A certain milieu -
type, spirit, atmosphere, inclination of mind produce death
& eternal life. Rocks. So strong is his anti materialism.
It is death or is life.

The mind of the flesh is death.
A commitment to, choice of the lower is the abandonment of higher.
Can not serve God & mammon.

The flesh is the death of the spirit. The two are opposed &
can not abide in the same house.
"The love of God flows just as much & often getting big as suicides."
It produces in men more the fruits of the cross than in
outcast Paul.

The mind of the spirit is life & peace.
To be spiritually minded - this has a more clear meaning
to me than the R.V. phrase.

The mind of the spirit - the mind possessing the facts of spirit,
of higher spiritual aspiration.

The spirit - there is an spirit of truth & beauty here, - i.e.

The spirit of God - the Holy Spirit. Other spirits are mis- &

to life - in touch with God, in sharing the nature of life.
to peace - life itself is peace. It is the spirit of death or
sin or flesh which makes peace.

Between death & life there is but one choice. So between "minds."
How develop the spirit mind? Association, Influence, Mentors, Educators.

Rom VI, 4 That like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life

A new life the Christian's duty & privilege

The life a total change.

Even as Christ's resurrection was a total & definite event.

The time complete.

The old life is left

The life unto sin, unto holiness; to deny & to love.

Left behind & below the Christ's grace.

It is a grace life.

What is the newness of life

1. A life unto God in Christ Jesus Rom VI, 11.

2. A life raised

3. A life acted on by the glory of the Father

4. A life with resurrection power in it Rom II, 4

5. A practical, workable life.

This newness of life to dominate us wholly.
We are to walk in it absolutely.

No need despair of entering on it.

No man too low for this raising

No man too dead for this quickening.

No one need despair of success in living it

Verily to say we that we can't help falling down into the
life of death now other Rom VI, 2, 6, 8

It is as easy for us thus Christ

as did with Christ Rom VI, 8

as did with Christ Rom VI, 9

as live with Christ Rom VI, 11.

Feb. X, 22 but we draw near with a true heart
in fulness of faith.

To the holy place.

where God is

into which man has gone

into which He has prepared us a way

a new & living way - the flesh

dedicated for us.

The purpose of God purifies you do not use these ways

but we draw near

The things in our hands now - do our part for N. 8

Compare with our day - men the Job. like H. of Holies.

What preparations are there in finding the right
way and goal.

1. With a true heart

2. In fulness of faith? "One heart of believing"

3. Hearts sprinkled from an ever conscious.

"Purify your hearts - ye do not see" for N. 8

4. Clean hands

"Our body washes with pure water"

Psa XXIV, 3, 4 "Who shall ascend?"

What an invitation this is!

How permission to enter the H. of G. would have been
upheld for a Jew!

Shall we accept this as then away.

"Draw me, nearer, nearer, nearer, Blessed God."

John xiv, 15, "I have called you friends."

The Friendship of Jesus Christ.

The desire we have we had to have lived in the days

Doubts solved - Thomas.

Hearts revealed -

Love expressed - Simon.

See Him - pictures that have been drawn of Him

"I think when I hear that sweet story goes"

The relation what we call a friendship

So common that we forget that this relation was revealed last

Woman of Samaria. "Is not this the Christ?"

Nathanael. "Hast thou art the Son of God. the King of Israel"

Bartholomew. "Jesus thou Son of David."

These are not friendship. Though the divine friendship presupposed

The last supper = "Friends."

Before this only in Luke xii, 4 "My friends"

Here only three times John xv, 13, 14, 15.

1 Meaning of this Friendship

Christ master; we, slaves. Pass the slave of Jesus Christ

The old slave & master in the South

We are one - in sorrow and joy - we share equally.

Change of character of belief

Brings friend so near.

Salutes are doubts & difficulties

Enables for any duty.

Missionary Service Board Birmingham
now privilege and love

Simplicity of the new life and man & two steps

Meaning of it to Him.

Fast friend - Proverbs XVIII, 24: XVIII, 17

Spes friend - John XV, 13

Sacrificed friend - Romans V, 8

"John's Boats"

II In the face of these weakness of friendship - obstacles

1. Self. - Rom. VIII, 7 'a cool breeze in my garden'. Jeremiah XLV, 5.

2. World. - Jas. IV, 4. 'The friendship of the world is enmity with God' whosever therefore will be a friend of the world, is the enemy of God'

I John II, 17 'The world passeth away'

3. Friends. - The higher sacrifices to the lower,

4. Duty - that be but our exceptions of it.

Mary, Martha

Papa's diary "March on to duty".

5. Our unworthiness

His suffering - Matt. XXVII, 34

III Results of true friendship

1. Softens our lives

Plunkett - P. & R.

We need these little 'A Fool's Prayer'.

2. Inherent for souls.

A life position

Men dying on every hand - Clarkson Dickinson

3 Transfigure human weakness

their selfish character, word meaningless

4 Make us manly.

The picture in Ben Hur

Purposefulness, Faith, Love, Moral earnestness.

5. Change character.

"Whom having not seen I love" 1 Peter 1, 8.

Those "knewed as seeing" those who are invisible

Abraham "went out, not knowing whither he went"

The lost boy, the priest or the Christ Child

Matt XXII, 42 "What think ye of Christ?"

Mark XII, 35, Luke XX, 41.

The Context

The Controversy -

Spirit money - Herodians

Resurrection - Sadducees

The Law. Pharisees.

Then He asks His question.

A technical reference then.

General now

What think ye of Christ?

1. Impostor.

The opinion then - "He hath a devil"

No one says so now - but not so.

How account for the death - early martyrs & the Gospel.
Why had the Jews to know of Him
Orak of Herod.

2. Self-deceived.

How explain His teaching: The works; Christianity.

Mohammed! Yes but what were the results of the system

3. Good man, but only man, the unswayed rabbi:

Testimonies Strands. 'None at any time were it to hold:
all to rise above them not to imagine any one who should have to equal
with this' Guthrie 'The divine man, the saint, the light
and heads of our men'

Channing 'I believe Jesus Christ to be a
man more than human being.'

Renan 'Between the & God there is no
higher any distinction!'
St. Basil 'There is no better rule than to
live so that Christ would approve our life.'

All true - but not enough

How account for miracles - or being in them

2. What claim this about them? To be far more too

4. Son of God.

a. What did He think of himself?

(1) Mighty.

Mat. xvi. 17 "Bring him to me"

(2) Sublime

Jno. viii. 23 "I am from above"

(3) Superhuman

Jno. viii. 23 "I am not of this world."

(4) Divine

Mat. xxvi. 63, 64 "I do give thee" "Thou hast said."

Mat. xxvi. 11 "Art thou the N. of the S?" "Thou sayest."

b. Substantiated

(1) Teaching

Meaning -

Jno. viii. 46 "I know who spoke like this man"

Mat. vii. 29 "With authority"

Form

Oriental - Parable Simple Testimonies

Substance

Duty The Golden Rule. The Great Love.

Death The true comfort unto me that he understood

Faithfulness of God & brotherhood of man

Originality & independence.

(2) Works

Mat. xi. 5 - Answer to John's disciples.

(a) Greatness - death, disease, death

(b) Deep saving of others - "Look no time to eat".
"It is behind himself."

(c) No cost. no return.

13) Life

Vol. Maxima

- 101) Universality of the character - placed "Parables No. 4" 15.
- 102) Unselfishness personal dignity ^{the man & his to grow}.
- 103) Better known, greater the acknowledged superiority.
- 104) Superiority to human subactions & judgments.
- 105) Perfect balance also virtues correlated.
- 106) Innocent yet forgiving, fully unselfish, lost and
- 107) Begins from love, reaches with them; repeated
- 108) Undertaking to forgive or with K of G. Superbness
- 109) Charitable but no liberal.
- 110) Never anxious for success, great nothing ^{lovingly}
- 111) Care about best things - nothing

(14) Testimonies of those who met Him

Blind man. Jno 12, 38 "Lord I believe".

Devils - Judas Luke 22, 28 "Jesus Son of God"

Pharisee - Matt. 22, 11, 60 "But found none"

Pilate. Jno 18, 6 "I find no fault in Him"

Chief. Luke 22, 14, 22 "How I remember you"

Confession. Matt. 22, 11, 54 "Only thou son of God"

- 15) The daring to prophesy the course of human history the accomplishments of His words His magnetic influence.

Isaiah LXIII, 1-2

"Do you believe" The devils do also - and tremble. "In them"

"heart" - Rom. 8, 9 Devils have no hearts - in their heads

"Only believe & thou shalt be saved"

"Don't you like men. No strong" I Cor. XVI, 13.

Our admiration for strength

In our age David. Samson.

But the strong man. Hercules a favorite hero of boys

Our own longing for it.

Physically -

Even when we are hopeless & do nothing. we want it

And morally & spiritually, too

We admire it.

Church elected Tellow y-Glin in 1838. One said y-Glin "There is such a moral beauty about church that they could not keep taking him".

In our day

Strong & must see L. O. Chamberlain

Strong to do good Bishop, everywhere the entire Halls Ref.

Strong to me only by the Stampden San. Arch

Only sometimes - & those men who best show it - often say
"This first - we think religion not connected with strength."

But the Bible the great Book on Strength.

The French book that has given & which ideas became the
practical wisdom

But think of this power! The Resurrection

Richter being the least among the mighty & the mightiest
among the weak. He has lifted with the power of his hands
of his fingers. He has turned the stream of centuries out of its
channel & this power the age:

And this the whole burden of the Bible.

David & Solomon I K II, 2

Jos. I Jos II, 13, 14

The Lord & Paul's prayer Eph. III, 16.

The Gospel a message not of weakness & failure but of
power & power.

In rich language. Rom. I, 53 Paul. Eph III, 19. Rev. XXII, 17

The Resurrection in the idea of strength & on the way to obtain it.

Offer free strength.

1. For life - the life which is the idea of the risen Christ

The whole Great Movement. Thy. Beamer bridge.

The moral weakness of all men. The Belshazzar mystery.

2. For sake of men - *John I, 10. John XII, 2*
 In said integrity of character
 No "Highway Choke." "No I am a Choke."
 Prope I with \$4000000. \$260 Substantive tax.
 Shown in the way, dishonest men pretend to be Choke.
3. For the sake of life.
 We must put into this.
 Arnold's remark - I always think of that magnificent
 lecture of Bacon: In this world God never allows
 angels may be spectators."
 The temptation of drink.
 Edward M. Jones.
 Bala's statement.
 Against the world. I Cor. III. 22, I Cor. IV. 4, V. 4, 5.

Hugh signed a White Cross pledge which he carried in his Bible. It is dated at West Chester, Nov. 12, 1895, and reads:

'My strength is as the strength often
 Because my heart is pure.'

"I, Hugh McA. Beaver,

"Promise by the Help of God

"1. To treat all women with respect and endeavor to protect them from wrong and degradation.

"2. To endeavor to put down all indecent language and coarse jests.

"3. To maintain the law of purity as equally binding upon men and women.

"4. To endeavor to spread these principles among my companions and to try to help my younger brothers.

"5. To use every possible means to fulfill the command, 'Keep thyself pure.'"

"How then do it"

The first rule of the order. II Sam. III, 8

The need of them nowadays

Endless dimission of "how" and "let us".

Ending where they begin.

The rule of conversation.

The heart of talk not expressed in action.

To effect a change.

In church as a whole.

To effect a character.

Expressed it.

We have been talking of doing.

What?

1. Commune with God.

That a work, a discipline
Brainerd.

2. Personal love aiming.

That a work, a discipline
Walter's boy.

Doing. Allen. A.D.

3. Reach the world -

That a work too.

What it demands.

and broken in the
Edinburgh.

These are all things to be done.

Why?

Because Christ is life - the only life - for us & all
his new nature.

1. The constraint of love for Christ.

2. The eager desire to save men.

St Paul. "I have been
crucified with Christ."

3. A wounded heart.

Of the whole world by love for a Christ who
washed.

When?

No very severe galling, in maes. Jhs. III, 13
Ex XXII, 29 Substante yourself today unto the L.
Psa. XCV, 7. Today if ye will hear His Voice.
Matt. XXI, 28 Canst thou work today in my vineyard?
Prov. XXII, 1. Boast not to thy tomorrow.
Luke XXIII, 43 Today thou shalt be with me in Par.

There is no time but now.

Let the needle repeat itself.

I am not open to God now or

Never. Better - the good shepherd

The case of God for men also will do! Isa. VI.

No need for action

He knows what to do, so the hour.

He - "I must work". Bonar's hymn.

Work for the night is coming.

I Sam III, 10. "Speak for thy servant is listening."

Thine no distant miraculous incident of O.T. history
Repeated here and now.

God does speak to men. ²Joseph, ²Jeremiah, ¹Amos, ¹Isaiah.
He is speaking to every man. Mat. 9.

God is speaking to all of us.

Through nature

The sound - of fidelity, purity, obedience, integrity.

Our own - calling us to complete rest. Augustine. ¹ the law
to man

Through the murmur of waves.

My own recollections

Through the influence & counsel of others.
Providence

Through the Bible. - Coleridge. My art, then, objective, but I.

Read it for guidance. I am led by its divine character

Through Christ

Be near enough to hear.

And that Christ is a voice and call to us.

6th Listen to this voice. - Obey

as it calls you to a better life, power.

as it calls you to duty

the ministry. Forgive men's sins. Counsel & strengthen.

4th Believe that it is God speaking - as Samuel did
not your own imagination or dream
not Eli or the preacher but God.

5 Believe that God is speaking to you.

Take it as a personal message
and don't believe anyone who tells the opposite
nothing.

3 Be in the place of duty - the way, the attitude John - Rev. I, 10
that you are here. I am.

6 And when you have heard obey.

Remember - 4 times each, repeated

the first message

My dear friends - "March on to duty"

The mightiest forces are the silent ones.
The old forces of wind & sun & man & coast
The new machinery. The forces of the sun.
To education - immediate.

Became silent easily overlooked.
Europe's present view of America. On May 2.
But to leave for our power in our education
Illustrate the public of the world to suppose in
Stone to go back to the foundation.

Our pre-servance in education & intelligence
E. with Great Britain - The policy of the Educator. See
with America
The new power of Germany due to the same thing
and the new power of Japan - The Japanese spirit

Education to us this on which we can not spend too much.
As many famous arguments
But we can't give the people too much of
of the right hand - founded in right principle.
The good future goes on here

And our school must know the best houses.
The value of education of the to a child.
The meaning of good schools.
And a child in the house of God - William H. Webb.

John VI, 42

There are some encouraging and growing lessons here.

1. Origin no barrier to high character
 Pers. parents. Royalty and yet the plebeian character
 An interbred being to be all Pers. we can go y. b. h.
 Encouragement to ourselves whether we can show a new
 growing not to mix with others - differentiate in %
 ancestry. They can

Even if hand-copied by rich fathers - Alberto Blencowe

2. Men and things are to be judged not by their physical conditions but by their moral significance
a catholic! But we know the quarry & holes from which
dishonest & immoral come & stay vile.

Great music - that should be seen in topic.

Great painting - That Name - Mother & deep pine woods

Port has been - 30 yd across pier - 3 feet over the line.

It is also matter of spiritual discernment on our part.

3. The important thing is the inner power not the outer instrument.
Arbiters & Successors of Great Preachers. Houghton & Moody, had
for each nine Golden Air 300. Wright has argued that
as an org. on each. If one air ~~is~~ ^{is} many times as
numerous as us - that is. There are to be multiplied
not counted And what measure forms in each there?
Have of water desire in which applied to men -
It was not in the antebellum, so say. It can not be
in the consequence, but do we see all. That
you in. But Dr. Brown his book

4. The lack of the vision to discern the things is patent
where there is no vision the people perish.

And the contrast between the pure nation which dies
because it had given & not seen
again - of their good & known!

And the other. And which now comes on the scene
to rule the crowned because it was very
in I know I, I. Or eyes seen

5. And as to ourselves?

As we remember verse 45?

As we can be open your eyes. Again of knowing in
Christ not forgetful for let the One can learn
out of heaven

The Layman

1. This subject includes all the other ones the minister although it used to mean - the expelling and from - any proposition
2. Christ - a layman's religion

Church of Christ, Pa.

History - Moody, Truitt,

no spirit

3. The necessity of the layman's work in the church

The layman more necessary than the minister

In our churches - what we ought to do & avoid.

The minister does it also. Stans.

We drop out - Layman to give more

4. The layman's duty as a preacher.

Always so. And of course, in the end

The next principle.

Truitt - know what.

5. This is the layman's day

The opportunity now.

Too much expectation of minister

So we debate the day - that is the free born religion

Conrad

6. Religion and the common man

Next its activities, on its intellectual problems

as above being. Indeed "Layman has not integrated

the law begins in the Bible" says Stans

The layman to have his religion

Next how it.

In characteristic } No sense of a system. True
No blending of facts. True
No thinking of any duty. Doubtful

- II Cor. XIII. 7 Now we pray to God that ye do no evil
9. There we also pray for when your perfections
11. Be perfected

The gain of a high standard:

We usually hit below the mark or even without the
mark sight. The mark figure is shooting exactly opposite
with the difference we aim above the mark - there is nothing
above the ideal we ought to attain.

Many people oppose this & say we can't be perfect, let us not
decide ourselves. Let us aim at something practicable.
'No evil', 'Perfect' are unattainable."

But James and Paul did not think so.

James' encouragement & advice for others - James VIII, 46, 29. Hebrews V, 48

Paul had not attained but he had the ideal. Phil. III, 12-16.

Paul recognizes his limitations but looks to him up to
the standard of a perfect man. Phil. III, 16.

In this view there is no excuse for sin or failure - only a by-product
condition.

The word is valid. God is able to enable. We are weak.
"No evil"

"No evil"

No evil set of backbones

No evil word.

No evil back.

No evil thought.

Let us make this our standard

The noble knightliness of a pure chivalry.

pro. III, 30 He must increase but I must decrease

The greatness of John.

His uniqueness.

His power as a speaker

His originality

His greatness what John the Forerunner hoped not come

His reason recognized him when he came

His success

Now his disciples thought they saw it dwindling away.

His mission is - John's recognition of the moral necessity
there are some "musts" - argues in them

Peace & success rest in the acquiescence there can be neither
success nor peace in a war w. the musts

But it was John's mission of joy that it should be so III. 29

The purpose of joy of our true life is to decrease in the increasing
Christ the glory is all in all. Again joy is to increase that
we live in doing it. No Buddhist Nirvana here

Yet it is not to be observed that the increase of Christ demands
the sacrifice and death of all that is in competition with it
It is a freedom they, as disciples, cowardly, would have
must die before it.

But as the disciples decrease is involved in the Lord's increase
• Contradictory to it, so the Lord's increase is the disciples' in-
crease • what the disciples lost in so he gained in new
value • in greater measure in the Lord.

Phil II, 5: Have this mind in you which was also in Christ Jesus

The imitability of Jesus - how far does it extend? There are
as hidden to him not his external characteristics only but
his inward disposition

This mind referred to was the mind of self obliteration - Kenosis
see v. 3 - described before & after.

1. as a mind of good fellowship II, 1-2

2. as a mind of personal lowliness II, 3. Thus the secret of 1

3. as a mind of self-sacrifice II, 4. Thus the secret of 2

Thus was Christ's mind. II, 6-8

Christ's mind is a revelation of earthly values in character, as
was all of spiritual things in the same communion & of the
word to come. I Cor. II, 16

The goal to exaltation is in the mind of Christ

He was made known of his humiliation. He became the
low thing of all because he had been put down
of all. II, 9-11.

It is so for all also

Taking the body place as those win the high place Luke XIV, 7-11

The weaker was only an incentive to wear humility

Sharing the sufferings as those share the glory Phil III, 10

Becoming with them a slave as those reign Phil III 21

Owning our sin as those who share with them

There are nearer recompenses than these

He who has the mind of Christ, Jesus

to at peace with himself

to at rest & happiness in the world. Paired

to able to judge, to discern, to accept, to require

Behind the Screen

The original significance

The way we change all roads to Christ

The man of sorrows.

How good he was.

The man of sorrows.

In that he both appeared to be all -

The man of truth.

Even now. Never more so.

The man of love.

Greater love hath no man than the
giving of his life for the world.

The man of obedience

He loved obedience to the Father that he appeared.

If I were that to carry thee I come, what is that
to thee, I follow thou me: Jno. xx1, 22.

The preceding scene.

They were back in Galilee at the settlements v.1.

Who were there v.2. Who were the two others?

Peter spoke as usual. v.3

Do they forget Mark I, 17.

Wisdom! Calming.

Immediately - I like it.

Caught nothing v.3. This fish was to be men.

Jesus - they knew not. Mary. & Emmaus, Lk. xxiv, 37

He directs the fishing again - like Luke v, 5-7

Would we had then now in this way - to be -
but wasted & misdirected energy.

How the act now? 7, 8

Know it to the Lord! How?

On for Jesus. Peter, others in a boat.

They were to die with Him 9.

The catch of fishes for the moment forgotten in

Him. v. 11. So we forget Jesus in action.

153. Significance.

This mission other Lord before them again.

Simon recalled from fish to Christ

The scene between Simon & the Lord.

The three questions.

Wherein do they differ & agree?

And wherein do Peter's replies differ?

Answers common

Hebrews.

1. There can be no love without service
Jno. XV, 14. XIV, 15.

2. There can be no service without love.
1 Cor. XIII, 1; Gal. V, 6; Rom. XIII, 8, 10

Christ's Prophecy.

Peter's Re-iterative move. The letter gone & post.

Jesus speaks of the future to him

The tenderness yet. What is it?

Deut. II Peter I, 14.

Gal. 5-8!

The command "follow me".

That ought to be enough. I am also. Gal. 2, 3.

Eph. I. 1 Cor. I, 30

But not

Peter acts about John.

He was passing up. Enough for him.

The Answer, Reiterative Command

"Our personal mission & our attitude towards
the mission of others"

1. God has a plan & work for each of us.

"To every man his work."

Did not miss it. He gets it

Hastings

2. Do our own work. "Thine own business".

II Thess III, 11. I Thess IV, 11.

I Peter IV, 15. "a busy body in other men's matters". Was this necessary?

Other letters - Cut ourselves off from men.

3. If I wish that he die - no lamentation of grief.
If I wish that he succeed - no jealousy.

The Room for envy.

Christ's example

We must help them to succeed

Our work is to expose others to
danger what God has given

The effort to please - draw out
others in conversation

The finding of opportunities to them
Showing others our weakness.

help, needs, show us your

If I wish that he sorrow - what to do

Yes but "follow thou me" modifies

What does it mean to follow him?

To live this life

To love this love.

To work this work.

4. Not self-satisfied, self-absorbed decisions.
Independence of others. - "Follow me".

5. Please, that of "following him" leaving

the hundreds to the Regional Rodcliffe

6. Give our own place a quiet look XXII, 42

Do our own work & trust

Includes with others

Rev. XI, 1. Joe VI, 2.

Whitman's words. "My triumph"

Let the thick curtain pass,

I better know than see,

How little I have gained,

How vast the unattained.

Others show ring the song

Others show right the wrong

Which I want to begin

And as I pass to win.

What matters I or they?

Mine or another's day,

So the right word be said

And left the hunter made?

Ring bells in unlearned staples

The joy of unborn people.

Sound, triumph, for of them,

Your triumph is my own.

Oct XX, 22-24 Paul's opinion of the right attitude to
difficulty • danger • unpleasant work.

All life of mission is a "binding of the spirit"

God knows it all • will it all

True life accepts • follows; joy in the binding.

What is ahead is of no account

As is • trust. Maybe good ahead.

In Paul's case it was greater kind of bond, • even willing

But "I had my life of no account."

Did he?

Limitation "as dear unto myself,"
Jno. Brown Paul Bowler.

Why?

To accomplish his work. v. 24

To complete his service. v. 24.

Reasons.

1. There is a constraint of a purposeful life

"How can I straiten thee if he accomplished."

2. In the line of duty there is to be no fear.

3. No price! set any price

I turn the words into past tense language.

"A man's work should be finished

The passion to do it - how grand!

To minimize - what a charge!

But you say "A man must live"

ay? It is not important. A thousand things are more necessary

Thurs. 10. 12. "Let no man despise thy youth but be
thou an example to them that believe in word, in
manner of life, in love, in faith, in purity."

The circumstances of Pauli writing.

The delicacy and significance of Timothy's situation

This man & grows responsible

The danger - a young teacher - might be selfish, a prig.

He ought to be & comes to an example in his character & bearing

Be a leader - set standards don't borrow them.

Take the way to save ones self.

Take the way to help others.

Don't trim - wishing to be like other believers are going to stand.

Lawyer - live properly.

Then a good lesson for

1. The old fellows - coming back.

A good time to start again & higher.

Suppose our new fellows, set tone of the school.

2. The new fellows.

Don't be ashamed to be what you were at home

You needn't hog but just live truly.

Note the manner in which Timothy was to be an example.

We have no choice could buy an example. Choose what kind.

1. In word.

Take the outer expression of life.

Healthy - we are also working.

The calm words which we slip up

At times on the tongue

Our talk - unkind, hasty, evil, thoughtless.

Good English speech

Don't diplo our language.

Propriety - & also new boys imitate and.

But more than this - an example in word.

"Idle word"

2. In manner of life = conversation = conduct
Your habits - Smoking, personal cleanliness
Neatness in dress, sweaters, etc.
Your attitude toward the school, life, religion, others
Your bearing - cheerfulness, a droop. The outdoor friends.
Emerson English Traits
McClure, Emerson on a gentleman. Howard.

3. In love =

No charity of T. Cr. XIII.

Kindliness of spirit

No harsh or extreme judgment.

Charm in an hour of adversity.

Steadfastness

Absence of nasty criticism, gossip, backbiting

4. In faith.

No spirit of suspicion in men. Mutual trust

a great hearty hospitality & good cheer. Joy men up.

Old fellows show sick men

The upmost look & reach. Ours. Columbus. So are

The exposure &

Sympathy with the best. Love for the near excellent.

5. In purity.

An example in simplicity

Low standards not to be made excuses for failures here

Can't be there & indifferent. But a good example.

They are expected -

The power of good example

Columbus Park in John L. Davis' mind.

No play of being a leader - a man standing not on the level.

many go wrong but his own solid principles.

John goes stand now - even the above & last look back a little
apart.

Nothing missing in being an example - just the going out

another. Dr. D. "always do as you have a mind to"

as this is Paul's account of further.

I. The Presence of Jesus.

1. In quietness away from over the public ministry & trial.

a. Outline of Jesus' (other).

Peace & Reconciliation.

b. Then the secret of the working of the "peace".

c. The calm confidence of his power v. 3.
"much" "by Restraint".

2. He had prepared for the meeting.

a. It was His thought. He made the arrangements. Mark?

b. Christ seeks the disciples presence,
not vice versa.

He stands, I Jno. 14, 19.

He seeks our company.

Jno. XVII, 24, XVII, 3.

3. It was a gathering in the home.

a. He knew the meaning of it

He bore burden.

J. vii, 30 vii, 20, Xii, 27. Xvi, 1.

Jesus' departure & death Phil I 23

b. All Christ's meetings are in home.

He loved the over I Tim v, 8.

Home = tender, motherly care.

c. He to the uttermost - the loving time even
with the Father. Hoped this to save him?

II The disciples' real thoughts there.
What we should have thought they would be,
what they were.

1. The struggle to be first on point of acc.

- The wrong this spirit wrought there
a. After the first case they went back to fishing
b. The departure of James when they discov-
ered the fruitfulness of the Galilee. J. vi, 66.
c. First contention for first place. Mk. ix, 33-50
Peter's words say they could not confess
d. Jos. of Naz. ask for the first place
Matt. xx, 20-28, Mark x, 35-45.

- Other, too, of the same teaching about
children Mark x, 13-16.
e. Peter's reminder of their sacrifice for Him
Luke x, 14, 28. Cf. it was Christ's.
yet He was not used.

f. And now again Luke XXII, 24-30. No fe-
low found them on the same in.

2. This selfishness found even worse ex-
pression in two of the members.

a. Simon Peter's selfishness

1. Refuses to be washed. Why? "First?"
Most blatant! "Conscience?" "No?"

2. Postively rebuffs Christ "never."

as in Matt. xvi, 22

3. Then demanded complete washing

b. Judas' treachery - selfishness of him.

1. A diseased heart v. 2

"Devil's son" - from Simon.

2. A miniature Christ. "As much for as
him" My Countryman

3. Even more character would be for Christ

III The disciples right thoughts there.

Jesus' indication of them.

His loving, lowly act.

His explanation of its meaning.

1. Humility, holiness, low abasement

vv. 12-16. Phil. II, 3 - the peace, rest of souls get

2. Expressed in service of others.

John XXII, 24-30

I am among you as a servant.

To lay down His life a ransom for many.

3 Obedience.

Though He washed their feet He was as their head
Master.

"John as teacher. This for Jesus who
was not coming to earth's throne: 7.

"John as head. This for all Christ is
the owner & ruler of the disciples' lives.

4. Just oblation

as can be left with them: Every thorn, v. 19.

He is drawing them into closer union

v. 8, 20.

1 He had known it already
that it was He.
2 He comes for distinct

5. Change, holiness, freedom from evil.

The baptism typified this v. 10.

No fellowship or union otherwise.

John XXI, 27; Isa. LII, 11

But the Lord was there there - the Lord

One - Jesus - no compromise, falsehood

IV. The rejection of love.

1. The closer fellowship, the fuller revelation,
the coming besting in personal acquaintance
present.

2. The mode of his rejection.

The personal accusation.

The lesson of humility learned v. 22. To be
too sure of himself now.

The personal revelation.

No change yet before the Jew. v. 64.

Since he hinted it as to war-Judas

Wheat, XX, 18, rather in (cf. Matt. XXII, 22)

We are now more down-Judas v. 28

Christ's consideration. As in case
of woman with issue.

They are indeed the most charitable inter-
pretation of Judas' going v. 29

He went out into the night, say. 'The way right
& into the night he went.'

3. So our love must be cast out

Can we retain the love in Christ's presence?

Do we wish to retain it?

4. Yet Christ must cast it out.

But then do it now from each eye

V. The last loving command.

1. In the harmony of the company "all clean" from
before now the last command. - Sweet confidance.
2. The purification had come. Life had been over
over. - this the story of the Son of Man to be perfect -
He came fresh now.
3. The loving tie - "Dear little children".
Original in Loh. in XXI, 5 "Pardie".
In I J. same! twice. In Gen. 14, 19
close kinship. X, 14, XIV, 20, XVII, 21, 23
4. The note of departure
his must part news. Had prepared them LXXII, 35, 36
He knew. My did not the significance. Pope 1876.
The story to them is how they had loved
on him. VI, 68, XI, 16.
What loved the day news?
Original. Love, love.
5. The new commandment.
New?
also in setting. New. XIX, 18. Luke X, 27.
New in scope, mother, to beauty, fordon.
Commandment?
Even so I have loved you.
6. The influence of it
The test of discipleship I J. III, 10.
The essence of charity
The power of charity. XIV, 31, XVII, 21.

At the departure of Jesus.

1. Simon Peter passes by the lower rocks about Christ's departure. 136.
As was with the lower opened heaven by thinking of the separation, he lay down in the covered. - something else than the last thing.
2. He suggests his weakness to follow - and this weakness Jesus meets by saying that Simon is not fit to follow yet but Simon's ignorance & ignorance content that he is ready to go. He must learn here. Not by will but that in Christ he should learn.
3. But Jesus never leaves us.
Mat. XXVIII. He be come again to us -
it is our life now Phil. I, 7, Col. III, 3
4. Now in Jesus' presence let us have our
blessed - our coat out, hearts right, low
bowed and facing us - we are ready to
ride in Him & bear fruit with out-
stretched hands.

Christ's Satisfaction with Simon Peter, Mark. XVI, 17.

How glad was Jesus to find the heart of speaking Christ! and
caring his blessing.

Peter did it of his spontaneous persuasion

This was what Christ prized.

Did he do it alone - not the others?

It was an opening of the same heart to God. That Peter showed him.

This speaks around of what he felt.

No further testimony.

No question. He took the leap of faith

and his best disciples - in this

to Simon as Pontius

as to Sardinia - the measure of fear of fear for his name, authority.

Others' eyes & now the Master. Coming out in other words.
wondering at the Lord

The reality and honesty of the man - the disciples & testimony he needs.

His real impulse love for Christ personally.

And who follows this

This is the end, the end.

Why can not I follow the

Master about to let him see

even human bloodshed

Heavenly man - just as we

no power of interpretation in him

His transformation of character under Christ's influence

Simon to Peter. i.e. humanity redeemable

Mark. XVI. The quality of a man's soul. How does it feel? - Jesus' answer!

But no instantaneous repentance.

Jesus' goodness in giving him his name to keep before him
character.

His repeated struggles

Even here y. v. 18-18 and v. 23 "Satan"

Even yet for XXI - slipped y. v. 24.

And to Peter - Luke XV and Gal. II, but kept on.

At the last he came to his cross

Lesson.

1. If Christ could do this with him he can do anything with any of us
2. If him we could get up & prevail get all the power to us
3. He also taught how we must not ourselves & with power we >
prevail and prevail

4.

Lesson Done

II Timothy I, 12

The Holy Spirit the Comforter the Author alike of the
Christian Scriptures & of Christian Experience.

John. XIV, 1, 26: XV, 26 - XVI, 7.

We expect comfort then in tribulation & life of St Paul.

The old soldier in prison - sorrow & affliction & death.
Are you not ashamed Paul? No.

There is a Resurrection I Cor. XV, 12-19.

And then I know a. II Tim I, 12.

Every Christian's experience like that of Paul's. May
we be able to say "I do not care. I am His
and He is mine."

Paul's confidence based on two grounds.

1. I know whom I have believed.

i.e. Jesus Christ - the bringer of life & immortality.

I know Him

Alexander - "not in Him" - "in whom".

Personal acquaintance - great strength.

Eternal life - Jno. XVII, 3.

I have believed Him.

When He said.

Matth. XI, 28. Come unto me

Jno. XIV, 27. Peace I leave

Jno. XI, 25. I am the resurrection

Jno. X, 10. I am come - life

Accepting His claims,

how much. "If I then"

Savior - "Born - a Savior which is
king - "The King of the Jews".

The great spirit.

"I know not why God's wonders grow
to me He did impart
Nor why believing in His love
Brought peace within my heart
But I know whom I have believed.

And

2. Am persuaded that He is able to keep that
which I have committed unto Him against
that day.

1. That which I have committed

Peace - has committed all.

o Christian

Hopes & riches - "In heaven"

Life - "Not our own", "He's with us."

Peace

Prayers

The dead - "Those who sleep in Jesus"

2 He is able

"All power is given to me"

John xvi, 12 "I have kept those given to me"

Not necessary to say "eternity".

3 To keep.

"Thy share never finish"

"Thy share never larger or smaller."

No aches, no pains, no tears

No longer water grips.

4. I am persuaded.

How?

Experience

His word.

His faithfulness

Hairst of our heads.

Opavrons

5. Against that day.

Of his appearing *1 Thes. XIV, 1-2-3*
Act I, 11.

Of Resurrection *1 Thes. IV, 16-18*

Of crowning. *Phil. III, 20-21*

The friends of Christ lose nothing when He takes
some of His dear ones home to Himself. The
treasures are increased - the ties strengthened
and they gain.

to not our own prayer:

"We would see Jesus' for the shadows lengthen,
Across the little landscape of our life.

'We would be Jesus' - our weak faith to strength
For the last measure - the final strife.

'We would be Jesus' - the great rock foundation,
Whereon our feet are set by sovereign grace.

Not death nor life with us this generation

Can there remove us if we be His people!

Shall we not rejoice that there comes

at last the where no clouds conceal

the beauty of His face?

But their real glory is their strength & character and
principle

How the meekest boy may show this!

Lie. But. In a room to do measure. Brink

Strength only visible in some form of opposition.

only visible so

only disappears so.

The force grows every of the men who seem to have no disadvantage
the sense of antagonism

as read as "the sense of adversity".

1. They stir us up from sleep, stagnation.

How. Such letters.

St. Basil

Browning: "Then welcome such rebuffs."

2. They give our effort right direction

The ground we walk on is for you & I both

We both are climbing over.

"We are of the things that are under our feet"

3. They foster the best in us.

Who seems to go in company with Pain,

And Fear - bloodshed inevitable here!

Turn his necessity to glorious gain;

In flow of thus old exercise a former

Which is our human nature's highest power

Control them - subdue, harmonize, increase

of their best elements this road we see

4. They lead us on the brief of God. Pave this throne.

How are your strength

and suffers it. Who it

thoughts get towards. "Then who can stand before a demon."

gives. "Down his backbone flatters without whispering"

Strong in the spirit which God supplies. "No God that slides in you"

Mat. VI, 15 & ye forgive not men their trespasses
neither are your heavenly father forgive your tres-
passes.

There is a new phrasing of the Golden Rule - "whatso-
ever ye would that God should do to you, do ye
even so to men."

from bodily touch then with reference to forgiving.
see. Mat. XVIII, 21-35. So to "Lord's Prayer"
Mat. VI, 9-13, Luke XI, 4.

He made the idea broad enough to cover all sin
There are no sin & faults that we are not to forgive
we do not need to condemn the sin as we forgive
the sinner.

But we do not need to worry ourselves with inqi-
rings after. The faults are those to forgive as
not of the deepest kind. Little things.

Our God's forgiveness of us reminds of the great things
that very often v. purity, holiness which
we think we could not forgive in others.

He hints in the number of forgivenesses seven.
seven times in an day Luke XVIII, 4.
Seventy times seven. Mat. XVIII, 22

We must forgive as God forgives - "from the heart" Mat. XVIII, 35
The petition of the magnifying spirit - what it loses to
its power.

The power of the spirit of forgiveness

The Theolog. Student & Spirit-filled man.

His work & spiritual work

The Church, distinct "Spiritual" parts 12"

Not an intellectual work

Not an educational work

Not a social work

But a spiritual work.

He must be a spiritual man, "What is spiritual?"

"Spirit-filled" simply a re-phrasing for old idea

"He does not want" 12. 12. Power too far.

"2nd Baptist" Endowment 12." no misleading

The real function of the H.S. is to lead to Christ. p. 10.

No transmutation but a whole new life - atmosphere - not
but a recipe for ones in certain form of experience

No spirit-injected life. Spirit-filled life
means - full life, from Paul's contacts.

1. The Spirit is the better.

II Cor. III 6-8. Notice how it leads to Christ v. 8

Some contrast in I Thes I, 5. Idea in Eph. IV 23

In our speech - Christ. Gordon. Hermeneutics metaphysics

In Church as hidden power - the Spirit

Hypocrites' caprice. Not Paul.

2. The Spirit is the flesh.

Rom VIII, 1-17. Notice how it leads to Christ v. 17, 10.

Paul's constant theme. Power idea.

No time of thought he was used against.

Church's daily experience.

How in Spirit I Cor. VII 34.

Ride, selfishness, hypocrisy, Calvary, ambition,
pragmatism, money, the stupor (the power
giving the fruit for this) vice Christ

Notice Spirit II Cor. VII 1.

The problems of Spirit is the most varied.

Trust of Spirit Eph. I. Gal. V, 16-26.

3. The Spirit gets wrong to the Spirit-filled

I Cor. II, 6-16. Leads to Christ even v. 16

No wrong at all.

Our mistake. Charles Gordon

The spirit of ch. 13 v. 1. of the word is
The spirit of holiness R. I. 4
mishneh II Cor. 11, 21. 900. 11, 1
holiness III Cor. X.
aboundeth much.

As Christ's men

We must live in the spirit.

Command ourselves in the spirit II Cor. 11, 6.

Walk of the spirit II Cor. X, 18

But the slaves of the law - counting it as death
The law is joined to the law in no spirit.

"That good thing which was committed unto thee
guard through the Holy Ghost that dwelleth in us"

II 3 cm. I, 14.

Paul's address for paper of "hunt" a quarry a hunt I V, VI, 20

The sacredness of trusts.

The more confidence in our hon | let more
presented

They were nothing to depend upon. as failure means complete failure - wreck.

Timothy's trust. Tim. I, 18, 19. vi, 13, 14.

Ideal of purity. II Tim. II, 21, 22. I Tim. V, 22

absolute truth values II in II, 15, III, 14, graph. IV, 25.

Perfect integrity. IDm 10, 12, VI, 11. IDm II, 5.

There is war to guard. So must we

Purity

No slight stain ^{hole} can be allowed.

The pearl of it - from the woman's teeth.

Given by thinking, no drop, speaking freely.
Associate Wm. H. S. II, 11-

Truth I believe no lie allowable, especially in falsehood

The very well made of from it

The danger of anything else. But Mr - You

along, how to be king
he is putting along.

he is putting along!

"Not reading" is bold word
Hawthorne

Integrität II Den. III, 17

The joy of knowing such men "Harcourt".
The joy of being such a man. "How come to find him"

The 7th of being rich & now.

Derivation of the word.

By the Holy Ghost dwelling in - the Son of God.

that we may present you, unadorned II J. II, 15.

II Tim. I, 12

Let our last thought be about our Lord and our re-
lationship to Him.

No Question - They looked steadfastly
Res. - last words "has given"

Two words of this own

1. John x, 27 "ye hear what I say because ye have
been with Me."

The qualification for entering was to have been
with Him. Acts I, 22 I John I.

And the work of this discipline was to be entering
of Him. Acts I, 8.

Pauli emphasis on this complicity with this con-
dition.

He entered.

He had been.

Let our speech enter that we have been with
Him. Acts IV, 13. Peter John.

Let our conduct enter -

Written into his record

He is seeking to have us with Him even this
as we suffer

No wonder God. "I thought this low end."

This prayer. This is what. John. xv, 24.

That Father.

"Fruitful."

That.

2. But more John VI, 53 Except ye eat & ye have
no life in yourselves. He that eateth it:

Is another person in this person.

"I in them & they in me." i.e. "in me in them".

The closest identification -

The mystery of incarnation, genuine
union

of man: incarnations. That is the real
mystery, mystery of such union.

Is that Pauli speaking because possible.
Is me to him in Christ.

This also to the end of achieving -

"He passed (so to speak) this law in me that
I might know him as the Father"

and that is precisely our hadi interpretation of
the mystery of such identity.

John 51

as the big Father had sent - & I live
as he that sent me - to also have life

rather made it is unity of mission with Jesus.
unity of life, unity in unity of God, of Father,
of Son, of Spirit

"I am the life, the power, the power."

Is in day & week in two.

The conditions are change but it is the same power.

Just as on the rest, in faith on about a sign -

Today as we go out to do this work

and power - when the man with the crown of
all men have.

Last night began with a quarrel.

Not first time.

This one - No had's out & was.

Application of this.

This work is none.

I identified him with men.

Trapped in the British's vision

1. Made to believe this is the pleasure of God.

Don

Thom

our words Paul.

God pleased to show it to
a rule for us. This God pleases us to go to

2. Constatoy - show not fail.

This reason for being
Opera by the way of prayer.

In the work of day preparation. I am that with Paul.

3. I humbly do this of problem.

This words - I am much Paul. Phil. 23th of

The last of these here Phil. II of only
Baptism by the Holy Spirit.

4. Breath - the air, the people.

Wonder of this. At the end of the day.

How remember this

Any Collection of them

5. The tremendous power. I am but of that upon them
Proph. prop - I am sure. This strength, some London
Concerned them

What, what, by the way. In the last of

are not ashamed

are finished - I am sure. How ever they

This the air of it - Not gain but our good life of

that is the end of it.

Rutherford

385 (1, 2, 4)

320.

73/100

"Now then do it." II Sam. III, 18.

The first use of the words.

Their present application to us.

1. You can.

No such word as impossible. Amusing the
avoid church - the daily the spectrum.

Paul. I can do all things thru Christ
thru the pledge - "I'm given."

2. How?

(1) Begin somewhere at once

Get off an indifference smoking

Take on a new practice

Kneel down for prayer.

Or get up a few minutes before you need to.

Or deal with your flesh.

Start your life's work by the way of things

(2) Keep at it.

You were discouraged, Satan was by to dis-
suade you - so long as you are truly prayer

You will find love in the messenger if you pray
Not back. All exercise.

But hang on. Hikki-hikki and Hoq.

(3) But be frightened by some close trouble.

Uc and I down at the door. No last breath.

God will help. You from being over if you are
Trusting him

(4) When I hear these men for the music,
the Richard & the Social problem,
"for how so terrible."

(5) Don't push, stand your ground and if
you see young being crowded into piece
break out.

3. How patience.

character is a slow growth - see the lines on
the account, remember since Peter

The appeal to the line - Joe V. 1. 8.

"Yes I know they know
I am not here."

That is my way
I was away too;

But that is the way that
I am so at my own

And the last of sorrow
There is more of these."

Rev. II, 17 God has his own secret with each man: His own dealing with each man

We are not to be deceived because we do not seem to do things a piece the same road as other men.
The infinite variety of life and of God the living life.

There are many different types

1. As to believing in God.

Some come to God through duty. Bushnell

Some come to duty through God Temple

Some come to God through Christ

Philip - the greater heart.

Can't realize God otherwise where is he what is he like?

Some come to Christ through God Jas. XIV, 1

The Father

Christ as the moral embodiment of God

"Which of you commeth near to him?"

2. As to loving Christ

Some love him instinctively and so do his vice. Psa. Jas. XXI

No intellectual difficulty

Love comes naturally to them

Some learn to love him by doing his vice John VIII, 31, 32

His own words

Indemonstrable as the fact.

3. As to the Bible

Some say it because it has never occurred to them that it is not divine. Tradition or scientific men believe

but regard it as divine because they have tried to obey it & know that it is no merely human thing

of all books of all other religions. They allow it is probable here.

The two great methods

1. From the unknown to the known, from faith to knowledge
children -
2. From the known to the unknown, from knowledge to faith
adult

Both legitimate

The former the really more fruitful. Children in five years learn
more than adults in 50

The many methods but the two are kind

Empiric - all sorts of games & exercises - but on lines.

All Teachers looking for us in one way

It is the Teacher to each child, however different the
child may be.

On the night of the deepest sorrow our Lord provided for
His friends their greatest joy -

He established then His feast of nourishment, life

On this side the feast a testimony of His life's love

1. Body broken: blood shed for us ut est "being down over"
as the Mother over her child

2. Body, blood - His incarnation - identity with our
sinner race and life - washed with human sin

3. Not body only - but also blood, = life

Indicated by these things.

(1) Jesus there for bread, that for the wine

(2) What Christ said of the blood.

Mat XXVI shed for many for the remission of sins

Mat XIV shed for many.

Luke XXII shed for you

"Bread of the word in mercy, broken!"

Wine of the Son in mercy shed

By whom the words of life were spoken

And in whose drink our souls are dead!

Look on the feast by sorrow broken

Look on the table by ~~sinners~~ shed

And as they bread to us the tokens

That by His grace our souls are fed.

Heaven

On our side it is

1. A remembrance in showing forth of his death - which
are the that means.

2. A remembrance also of him - Luke xxi, 19

that at examination of ourselves our eyes are
to be upon him

3. A participation in his life - the friendship heart of
a blood covenant - we are to share him
in it & to feel the course of our life
with him.

"Thy love separates me & - O Christ"

Here we can rest.

The alabaster legend, - "Here we rest"

And yet not final - only a prophesy

A token of our transitoriness. But always ahead
Matt. xxvi, 29

that future -

Only "then He come"

Our eyes upon that -

as in L. xi, 13 O pray, this I come.

R. II, 25 Heed fast " " "

that the eyes of our spiritual vision be opened - like
as Elisha's servant saw - armies of angels, some
among them with a robe and a crown in the hand
and a voice of love and a smile of the unending beauty

James III. 3

There is nothing more attractive than (picture of) noble human intercourse.

The home party is Morley's portrait II.

The scene at David Livingstone's home

The above boys at Birmingham - Dequincy

And making create a more wonderful and enriching educational influence than pens and thoughts convey

Re Francis's testimony to above. My teacher with
McClung and McCas.

And this is vitally important now in establishing our
style and direction

We want to set out right.

Elliot and the public school. The three monkeys

Some simple happy rules

1. Don't - we ought never to - teach so that we should be
ashamed to have any one hear us. Manners, con-
science.

2. We ought never to teach in a way inconsistent with
the best ideals of manhood, Christ's love.

Character - very good's. perfect height - who never to

3. Think much thoughts as we can utter and as
the words of living utterance. If our thoughts
are clear and free - our words will be
so. Reading. His voice - Profanity {Inevitable
Inevitable

4. Control of thoughts reads in a short road to
legislation. In fact, some like sudden.

5. Suppose by silent disapproval all but talk
criminal talk silenced.

And the subject, at last to turn you would I prefer

Eph. IV. 29 but no corrupt speech proceed out of
your mouth but such as is good for edifying men up-
ward &c.

Chrys has a turn of light on its hand at what is vis. & ref.
The common sense of this end is the early church.
The literature of that day also.

The church fast the replenscence

Putting away all vile speaking I Pet. II. 1

Putting away all filthiness Jas. I. 21

Put away all unclean speaking out of your mouth Col III. 8
Let your speech be always fair & pure. Col III. 6.

And dearest with it must practically
Chrys. no food if I did not clean up the speech.
No more personal provisions.
of Jas. on the tongue III. 6: I, 26.

The prevalence of this vice here.

Why is corrupt speech to be stopped?

1. It is unwholesome - as indicated from our feelings

We would not fast. This way to women

Why not? There are many more abundant &

dear the for for men which is right for women

or to the men we respect. "Shush that up."

Thy. Hester - "He will be cut me up" "Gentle & kinder": H.P.

2. It is wrong.

a) It is unchristian. The word not.

b) It hurts us in our dear selves.

Our thoughts. Our faith. Kindness.

c) It injures others.

This vice uproot in the heart.

How it breeds down men in their thoughts.

The impossible restraint

Bob Thacker. Jim Banner.

What right have we to force upon men?

but it is degrading all around. Sometimes we

Shall slip. Under "kindness present".

3. The spiritual hosts around us. Eph. VI. 11.

They all hear Christ. The word.

Given that the Holy Spirit.

On question

1. How can I keep it in myself?

Some say "I can't": but yours not only it now.

You can. By you can and just don't.

Don't think a word about such things

2. How does one act towards it in others?

Learn, to think a protest?

What forgets a hope wholly?

How you can show up God with you

Mr. Moody, "I wouldn't get into that situation."

Then asked "What was you do in that situation?"

"We

are shaped here for eternity

So that a careless word will make

As just upon the beam we take

To me" Patmore.

"Let no man despise thee" Luke II, 15.

The stage in Chr. life when we rather glory in
being despised - counting it the proof of our
being in Chr. way.

Not to ourselves N. J. Wade, Matt. V, 10-12,
Jas. XVII, 14. I Jas. III, 13, Jas. I, 10

But a revelation of I'dear here.

To be abused, persecuted, scorned - not despising
though the height of respect.

Christ was respected that abused & rejected.

Must expect latter & also former.

Ourselves & our principles.

Let men do what they will with latter.

Let us command this respect.

Advice to Luke II, 15. Timothy.

It is in our own hands.

Let us do work that no man can do.
Spice us.

Shower kind. I am as Abel. I say.
"But you like men."

An insight into a true Chr. life here.

Let us choose our way, our taste.

Let us wish that way unhesitatingly.

Let us remember that it is God's way.

His will work us modest - "Dear meekly."

His will work us absolutely strong.

When used as prov? When influenced? Ps. 118, 34

The Call to Christian Worship and Work.

The looking, appealing God.

Both strength and weakness given day joined
in its emphasis on pers. univ. thought theo-
cratic - - - anthropomorphic. This, after all.

The ever given day - ever, deeper life as our search.

And from under - The Father is looking

Father's looking after God.

The Incarnation = God's quest. The great call to Chris. worship.

How this makes human history read differently.

The quest of the Holy Spirit = God's search for us.

We are of more interest to God & to ourselves

The joy of this is the man who has not found yet

The peace of this is our Chris. life - Father.

Every man of more interest to others. God & day

Water - Absalom. Elliott. Friendship. S. Canton.

God's appeal to us & come into the deepest life.

The truest worship is the deepest life in Christ.

J. B. Taylor - an uncommunal Chris.

John Thompson

Men of a new story wanted. Collier's Pastoral.

Whole world wide to Truth & Purity. Ep. Barnabas

See this to the end that we may be partakers of the di-
vine nature and go out and work as God works.

Jesus - My Father works. I must work. No treasure in the
present - to Chris. work.

In the love and hatred.

The two necessary. Love of purity & right thinking a -

a plea for ignorance, for foolishness

a plea for hatred. of evil. The Div. Ed. M. R. G. Capt. M. H. H.

No patience in mystical attributes with us

as old. "No one could know him even a little

and not be struck of his absolute greatness

and live with the feeling of God's life in his

sides, scanning as well as looking at it."

Newman "I do not think from ~~but~~ ~~deep~~ ~~strong~~

from conviction that it would be again to

the country and its vast, more representative

and more dignified, more glorious, more pure

in its religion, at present it should be to be."

Reverend. Gordon H. Hylton. David. Rogers

The road of Christianism

Ep. Thompson. E. C. C. C. D. D. - The Bishop of Ex.

to be a constant opponent of our hypocritical

and sentimentalism of the Div. Ep. H. H. H. H.

Exposition - neither a Christian nor.

The world's case to me

The wrongs that need to be corrected.

In our own hearts - selfishness, unbelief, judgment, intolerance.

to some - big business and big vice.

to some - the great evil of our - China.

to some - the whole world - for them.

We can not live in it otherwise.

Are you fools. Not vain

many are his that need
"To the corner that needs
assistance"

Why do we remember the ground.

"When you grow older & when you grow older

at the world's great wheel in your chosen line."

Are you here to journey - to the world.

To promote things that God so out of God.

Devoted to the world's & St. Mrs. St. Anthony

today - working in such that is. I h. we may go out & work for the
God's call. They. Judge 1, 23. We give him no rest.

Then wanted who was with the mother born of
andship so with all some time. Jesus cleaning the temple.

Paul the Apostle, II Tim.

with those judgments which working
black

Paul - the poor soldier. He chose that way.

Remembering those

The danger coming in.

I want to go home that way.

"I ask no heaven".

Of course the teacher, Christlike side.

Not as fleshly warrior but as soldier of Christ

Stript to the bareness of me & reveal it

Nothing above of bare upon the feet."

Luke II, 40, 52

Introduction

Our over emphasis of the divine and our loss
of teaching consequent.

He was a man as we are.
Hiller's references to this infancy

The Symmetrical Development of Jesus.
Same term applied to Jno. Luke I, 80
Same, I Sam. III, 19.

Fourfold.

Stature

Wisdom

Strong in spirit - G. Greek

Favor with God, and man.

Growth - increase & decrease.

Our development to be symmetrical like this.

1. Stature - physically. ^{Manichaeism}
Asceticism. Monasticism. ^{had to reject of this}

Why must we give up the bodies then?

Physical figures in N.T. II² Tim. II, 3

To consecrate to Him Rom. XII, 1.

Best service demands the best body.

The missionary life. Saw Laidlaw

He alone is the thing to be avoided.

Proper place I Tim. IV, 8

Subordinate I Cor. IX, 27

2. Wisdom.

Also look this.

What is it?

Not knowledge - Solomon 'No man
is wise for his learning: it
may administer matter to work
in, or objects to work upon,
but wit & wisdom are born
with a man.'

Not sobermindedness.

Arnold - 'Mental excellence is its
highest & purest base.'

Paley - 'There is a difference between
knowledge & wisdom, wisdom
always supposing action and
action directed by it.'

Temple - 'Wisdom is that which makes
men judge what are the best ends
and what the best means to
attain them, & gives a man
advantage of counsel & direction.'

Jesus had this, increased in it.

Need not be afraid of man

Need to avoid reason.

Learning derived from wisdom - fear.

Properly given power.

And so demanded by Him

Malachi I, 14.

Two marks of wisdom

Humility Jas. III, 13

Wordsworth

Does not

Jas. III, 17

The living - hiding

What death both

becomes wisdom than to discern what is really the living.

3. Favor with = good will, loving regard.

1. God,

a. He pleased God.

Baptism Matt. III, 17

Healing leprosy in syn. Matt. XI, 18

Transfig. Matt. XVII, 5

b. His o. growth. - a little child

c. Point of contact increased, - in Him

2. Man,

a. Passages seemingly opposite. Rom XI, 13
Jno. XVII, 14 I Jno. III, 1

b. Sympathy, love in spite. Believes
y. their understanding.

c. Points of contact increased - in them.

Do these two always go together?

Can you develop normally.

1. "But we must specialize". Ich. Piqu. & Ambrose

Not sure. Or not to this extent. Or.

Specialize not on one question but with
as others on something else.

2. Must not over-emphasize any one to the
detriment of development of the others.
Each might be fatal.

a. Stature - Neglect it! Care too much!

b. Wisdom - In popular estimation

c. Favor with God

Charles Darwin. Fish & plants

d. Favor with Man. "I & J 447"

Should we & should not in the

3. In this perfect development look out as
a check on the others,

- a. Nature - 'Exercitation, Neglectful about.
- b. Wisdom - 'Rationalism, 'Practical down
- c. Spirit - 'Inspiration, 'Fanaticism

In short: A man! - The guide for the whole of life.
He alone furnishes the pattern
He alone can cover & continue the growth,

We are discouraged by the slowness of the change
It is unconsciously carried on
Body - man in gym. Coward jacket
Wisdom - New Tests. Downward slant body
Favor with God. Communion
Favor with man. More friends. Less
often we hear heart strings.

Slowly but surely
II Cor. III, 18

'We have not wings, we can not soar,
But we have feet to scale & climb
By slow degrees, by gradual and more
The cloudy summit of our being."

"In the world but not of the world."

There are different conceptions of the ministry, but I cling to the old idea that he is a prophet.

Not a priest, an administrator, or even a teacher
so much as a prophet.

What is a prophet - one in the world not of it - from another
The example of Christ. The Guide to the Unknown

The world's need of such.

Still the Danish woman in Dr. Devine's church.

The world's temptations like their prophet spirit.

1. Pride.

That Pacific Coast letter

Recalls the prophet spirit in the spirit of George Paul.

Human hearts have lost and long. They need the consolation
of unattainments

"Lead kindly light" - whole of it.

2. Selfishness

The great and noble spirit.

In war. No money ideas.

In avoidance of hard work.

In asking of a living as others.

In any environment

Indolence

Envy

But there are experiences which feed the prophet spirit.

1. An inner sorrow and loss. Ezekiel.

2. The wish to enter into others' needs. Whistler.

3. All isolation and separation. Persecution.

"Then shall we not be long long."

4. Jesus' baptism in the two chief spirit that arise
Correct any darkness from the stone.

5. Bill Christ's prayer. "Beneath this corpse

There must be a real but wholesome restriction of the inner
life.

Doctrines is essential. No man deals with the God.
Tone in Action. Lower "of chosen men".

Meditation - Book I.

On truth.

On principles

On persons that show a new way, a journey

The opt. consciousness of God in Christ.

Book II "The Gospel!"

Such a deep and visioned life is possible

The rich solitutions and achievements

But we must

Carry. Bushnell "In these things"

and we can

Meet in Jordan. Let God. William

The secret of power -

Godness, in spite of words & work & efficiency

What Christ has done for us
Philip Brooke list

How glorious the life of Christ is.
For us - the way to get abundant life.

1. We ought to accept & make over our entire work
to Christ - to the joyful acceptance of faith

(1) Studying the life of Christ.

(2) Thinking about Him.

(3) Doing things out of the love & thought of Christ.

2. We ought to acknowledge ourselves - that we have
already received -

The truths which also maintain our life.

Regarding Jesus Christ as a Person

Regarding the work of Jesus Christ.

Maintain. Anticipation. Love. Done then on that side or

3. We ought not to deny Christ & his own claim place in his
faith. ^{Hyphenated to Anticipation}
Heb. XI. For. Except ye eat the flesh &c.

"Cross this road of life."

4. To ever own Jesus in the coming days. Now

Gambling & betting

The distinction & the fact base gambling & betting
the consequent opposition to athletics - give them up & the game
has the question is. the gambling

1. To the better who loses it is a waste of money.
He has wasted it. Has given it for
no good or useful purpose - getting no return.
Money is stored power of person Charlie made.

2. It is an immoral way of gaining money.
Philippe Brooke.

"But it's not for the money, I don't care for the money
to be won"

Where then why not bet money is declared.
What is it, if not money?

"The excitement"

But what makes it exciting but the money risk

"To show one's superiority. To back one's college."

How dignified & fit to be a resort

How it looks to a respectable people.

3. The principle is brotherly & conceits for it rests on the
assumption that one knows more or that one
opinion is better than another man's.

a. If we do we are acting meanly in taking advantage
of a more ignorant man - to make money
out of his ignorance

"But this man is cheating" - Well that's a meanly
business isn't it. Since gamblers & are farmers

b. But other men think he knows & wait behind us
Well that's all the money.

"I'm sure look over your head to him"

What a low opinion of a man's word!

年

6. If we do not, - as we count in small things
as we do it as we would it but on a
new thing, you know. But then the sure
then in principle living is just
we assert what we do it know - what
to our party must then as a lie -
• tries to buy ourselves with money.

"But there's no harm in being social & just for fun - working
to love"

4. Note the people who engage in buying Chinese-made cars.

then I have known.

"The Sporting men" - Khettyanoun Houe ba.

5. The inevitable aspect of betting

to improve character

poster hier v. degenen. bluff.

2 postuler l'is. kille ite presence
spontaneity.

Chas. Kingsley's letter to his son.

"But your standards are high. You want to change -
lower."

Sin and Christ

The two great themes
as you have heard that you have been brought
to the point of the
two great themes raised there

I. Sin

1. We think that get the sense of sin later.
2. But, it is very real. What it is & does is so
apparent for.
3. Its consequences there
a. By its consequences on the soul.
Death - He has that death shall die - not
a penalty or a punishment but a fact
the wages of sin.
b. By God's law we get. Definite laws and laws are
c. By God's sacrifice for its destruction. ^{9:10} *John 1:11*
4. How delivered from it How born it. Paul's Rom. 7:25
I do, not suppose, the presence of sin is not
by the law.

II Christ.

1. The law is from sin
However not made. The law.
The law is at the coming "The Son of Man" *John 1:11*
2. The law is
The law is the law. The law is the law. *John 1:11*
"The law is the law, but the law is the law"

On Kindness and unselfishness in Common life Rom. xii. 10

The good Samaritan parable

Thank how much is to be said for the friend & helper.

1. As are in business and in a hurry. Can't stop to be kind.
2. And it is not our opportunity.

But the answer is what the Samaritan did. -

He was the business man. The others were religious men.

3. How can say yet, the moral is applicable in such cases.

When a man has been injured - not that he is obliged
to pity these things of life.

But it is here precisely that we show whether we
are Christians and gentlemen.
That is his master's principle.

The spirit of love

Mr. Gherardine says at 21. "In fact the great end is that
the love of God may become the love of myself, and particularly
these things are to be sought: 1. The spirit of love, 2. giving
3. of peace, 4. of energy."

1. The love of all: love and mercy is the great thing which is to
be things.

glorify and the three others and the boy.

Refers to him to do for our country.

2. In expression is to be in a thankful unselfishness.

In loving others - love & service

In loving others - offering his mother

In saving others - Crown Christ - to save others - do!

3. And Christ can say shows that his spirit is to be separated
in small things as well as great.

Courtesy and thoughtfulness

In getting things, notes, or letters so.

Mr. Miller, of Plymouth.

How much more has been observed of
the resources of his body, they know.

But we should be particular to stop at
himself only - but that which does
with foreign disunity.

Character a product of such living Woodrow Wilson

Jude 24. Him that is able to guard you from stumbling

"I can not walk perfectly" - "I must be expected to stumble." - This is orthodox teaching. The sense of it. "able" - to Jude's word.

What is our principle? "Stumbling allowed" or "Stumbling not allowed"? Parker "Socialism denies even the sacredness of marriage." - he never intend to come to that say you were liberal: and so say every man who begins to lose his principles; he only intend to sin partially & not grossly."

"No stumbling" is a practicable principle - "God is able." How is it practicable?

1. Trust Him who is able to guard. Phil. I, 6.
2. Definitely commit & keep yourself committed to Him Phil. I, 12
3. Go on. Don't stand still. Stumbling comes to men who stand still more.
4. Keep your feet - above the little tripping places
5. Believe that it is not necessary to stumble.
6. If you do get up, & enter His guard again.

The end - since he that is able to guard is presented again that is able without spot in the presence of his King with exceeding joy.

John. XII, 24.

Context.

"All the moved" - The Greeks - Philip & Andrew.

The scene - where? - In temple court?

The Lord's answer. 'The hour is come'

"Verily, verily I say unto you", &c

"I say not unto you" Matt. XVIII, 22

"Verily, I say unto" Matt. V, 2

"Verily, verily, I say to" - not less than 22 in John

Christ's teaching from nature.

Examples.

Jesus of the field

Thorns, thistles, bones

First the seed, &c.

Sharp, signs of the weather.

Lightning. And sweeping in the wind.

Vine

Power & strength of the teaching.

Jesus a keen observer of nature. Our night here

Depth & limitations of such teaching.

Immediate reference of the words to Jesus

The width & conditions of the mission

The Cross foreshadowed. - its shadow is his way now

He must die for the world's sin.

Justice at the cross. Now at the cross.

The solemnity of it. v. 27

The triumphal presents

The Son of Man glorified - Name - 4 or 5 times

By the disciples - Roman centurion at Calvary

By the sea change in them - Resurrection I Cor. XV, 44.

By the hypocrite - Caiaphas saying "Yes"

The Son of Man multiplied

like Lamson's death

Secondary application to the disciples ^{Propounded}
Their lives not to be counted dear. Just as
age to be laid down - v. 25.
Their deaths, - circumstances - Out of these certain rules

And does this exhaust the meaning?

Did the truth apply only to Christ & the twelve apostles who
were the seed corn of the abundant harvest.

No. Application everywhere today
Analogue of nature - see poem.

What is its application in our lives?

Little deep abandonment losing our lives
as seeds entrusted to the ground.

1. For others

Their pleasure of joy

Give up our aims for theirs. Elizabeth Gray.

Enter into their lives they then

Dying that we may live in others - win

2. To signify - in Christian work.

Winning souls by living them into the Kingdom

3. For Society.

No life ends with its death.

O read immortality here. That the only one

That "O may I join ye"

"I am a host of us now - I have met" "Ulysses."

4. In our personal development.

Present for the future sake 'stepping stones'

"Mortify therefore & speak sacrifice."

5 For heaven.

6 different spheres of life - to be entered only
through death the gateway from the natural
to the spiritual

If we do not die we abide alone. Never later

How may I best carry this with me as a constant
rule?

By remembering "I have abandoned the love gifts
for the life glows." Keep this.

Some rules that help

1. Cultivate a sense of God's love
2. There is a constant experience of the love
of Christ Leonardo da Vinci's cup
3. Love the Holy Ghost
4. Hear a love for the unlovely among
men - Browning's "Pippa Passes"
5. Apart from objects glows, form none but
loving judgments.
6. Do loving things whether your mother is
here or not - in as loving a
way as possible. Repeat
7. Seek for opportunities to express love
8. Prefer giving to receiving

life not a thing to be kept in your away
the work missionary application - Robbins. Corbett. Prof.
What a change in our lives opens the modes

This a law of the Kingdom, - the very root.

All life comes through death

Inevitable - dying or not!

Did we not

Christians

The Greeks did not see Him.

Was it because they were not willing to die or?

Are we seeing Him now?

If not?

If so? Harry Benier - a priest close by.

"If any man loves me let him follow me

John 14:15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

THROUGH DEATH TO LIFE.

JOHN 12: 24

HAVE you heard the tale of the Aloe plant,
Away in the sunny elime ?
By humble growth of a hundred years
It reaches its blooming time ;
And then a wondrous bud at its crown
Breaks into a thousand flowers :
This floral queen, in its blooming seen,
Is the pride of the tropical bowers.
But the plant to the flower is a sacrifice,
For it blooms but once, and in blooming it dies.

Have you further heard of this Aloe plant,
That grows in the sunny elime ;
How every one of its thousand flowers,
As they drop in the blooming time,
Is an infant plant that fastens its roots
In the place where it falls on the ground ;
And as fast as they drop from the dying stem,
Grow lively and lovely around ?
By dying it liveth a thousand fold
In the young that spring from the death of the old.

Have you heard the tale of the Pelican,
The Arab's Gimel el Bahr ;
That lives in the African solitudes,
Where the birds that live lonely are ?
Have you heard how it loves its tender young,
And eares and toils for their good ?
It brings them water from mountains afar,
And fishes the seas for their food.
In famine it feeds them—what love can devise !—
The blood of its bosom, and feeding them, dies.

Have you heard the tale they tell of the Swan,
The snow-white bird of the lake ?
It noiselessly floats on the silvery wave,
It silently sits in the brake ;

For it saves its song till the end of life,
And then, in the soft, still even,
'Mid the golden light of the setting sun,
It sings as it soars into Heaven !
And the blessed notes fall baek from the skies ;
'Tis its only song, for in singing, it dies.

You have heard these tales ; shall I tell you one,
A greater and better than all ?
Have you heard of Him whom the heavens adore
Before whom the hosts of them fall ?
How He left the ehoirs and anthems above,
For earth in its wailings and woes ;
To suffer the shame and pain of the Cross,
And die for the life of His foes ?
O Princee of the noble ! O Sufferer Divine !
What sorrow and saerifice equal to thine ?

Have you heard this tale—the best of them all—
The tale of the boly and true ?
He dies, but His life, in untold souls,
Lives on in the world anew ;
His seed prevails, and is filling the earth,
As the stars fill the sky above ;
He taught us to yield up the love of life
For the sake of the life of love ;
His death is our life, His loss is our gain ;
The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and worn,
Who for others give up your all ;
Our Saviour batb told you, he that would grow
Into earth's dark bosom must fall ;
Must pass from the view and die away,
And then will the fruit appear.
The grain that seems lost in the earth below,
Will return many fold in the ear.
By deatb comes life, by loss comes gain ;
The joy for the tear, the peace for the pain.

Be ye kind one to another. Eph. IV. 32

Stom. honey, & simple & direct & practical as the bee is

1. Ride on Whit Mt. Exp. with Stephen Baker. J.P. Morgan asked in the
Clemens' Bohemian est. Wagoner roughness & drunkenness were to
associate. When we got out we too were judge his objectionable.

2. In school & college, tho. many of our moral judgments, stand
as are curiously perverted. E.g. Stealing and waste sign
breaking & many faults of Row

3. As you say I love men good. I am not concerned with
what sort of a person can be put up but with the ground on
which we are better understanding of any sort to be away.

a. Kindness is the first, obvious & necessary part of universal peace
which protect women please & help others
the child. that does not allow in kindness is unusual.

b. Look at it in the animal world

a good thing given to examine over estimate of the
habits. We give but a higher standard for animals
than for ourselves - the former is true.

A man his dog. A truly animal dog. Those

c. What do you want the tone of your life to be?

Yes, set about it now. Cooks.

Oscar Roberts on effects of poor treatment of natives on Borneo

Having given help to the natives but it always harms the natives

d. Kindness the first masculine - not weakness.

Try it and be how hard it is! Which takes more flesh

What is kindness. Not words a man's work - it is human

causing & suppressing. Such as the kindly

The kindness of God. When I think of it, I am kind

Practically it means so that men fellows can write home "I found
the other fellows very kind to me when you get out & back & back"

Abraham Ross and the world are with him back a
nostalgia. So is the Christian who is marked

1. By a shared life.
2. By a night of the Bible
3. By prayerfulness
4. By a humble hospitality
5. By a Christian cloth.

I want to simply state these five things positively

"Be ye holy." I Peter. I, 15, 16.

Now first. All else flowing without them.

Christ & love = holiness. Next. Christ. As in
George Bowler.

2. II Tim. III, 16 "Search the Scriptures."

The source of the first - power & collimation.

The great need - Our book wisely.

Gmelin g { Emulsion No. V, 38, 39
 { Nutcracker No. XV, 7. Ba. LV, 11. Gen. 10. 11. 12.

3. Rom. XII, 12. I Thess. V, 17

Near constant. Gay-Lussac won - "lots this law".

4 E. h. v. 18.

Syrnastera peruv Mendoc.

"Stormer-hall" - "Out of line very deeply - forests."

5. March 14, 19th "Bring him out to me" "9/10" corpus then to

come in." no occasional outburst. kept quiet.

John VI. He that eateth my flesh & drinketh my blood.

One of our Lord's most appealing metaphors.

Its origin and occasion

Its result - "hard saying". Objections.

Characteristic. Not long, for a short condition of this life.

1. Except a man eat Christ's flesh & drink Christ's blood
he has no life in him 53

He may be a ch. member, not preacher, moderator
n - but no life

How can men give life who do not have it?

2. He that eateth & drinketh hath eternal life 51, 54

Eternal life is a vital communion.

Eternal life is a constant reception

Eternal life is "to know", i.e. to experience, to absorb, to
commune, to eat & drink.

3. He who he raised up at the last day. 54

The end of this period. The dawn of the new era

for the eternal life of which it is the type & the
description - a new life.

4. He who abideth in Christ & Christ abideth in him 56.

Because Christ is eaten & drunk.

How child & put the blessing of abiding John X. 36.

5. He who has him because of Christ 57

He is of Christ. Not on Christ he is Christ

Not because of the eat & drink, but because of Christ

6. Because His flesh & blood, he who must & drink 55

No other food? Yes. How told them? 63 continue.

7. For the life of the world 51. He died. So as, if we eat

Judges 1, 23 Heres Concentrated

Introduction

The history, the song, the men and the city
"Allegorized become it was the 'help of the Lord'
and against 'the mighty'."

123 There is the redemption of the men "the patriarchs"
Some may have been dwelling. They ought
to have influenced the city.

Read Today.

The critical position of the Church, our Church, etc.
Against the mighty;
The help of the Lord;
Buttery;

Two treatments of them

I want the negative - unweighing vs. Shaligaham
and consider the essential of Christian service.

These determine our presence in meeting being
there simply the characteristics of a true
the Christian.

The Essentials of Christian Service.

1. Personal holiness.

Scripture plain on this, Equivalent to knowing God.

Marks - Bowen, Old India mission.

Absolute non conformity to the world. Rom. xii, 1, 2

Concentration genuine, like on Christ - Chalmers.

Here - Disrupts body. I Ths. III, 16. living. Marc. 13.

Brian has character for most world, Newington

2 The word of God abiding in us.

A much of the wayman Psa. I, 2.

The great need..

Love, medicine.

The Book.

Condition of

Communion John 1, 38

Open hearing John xv, 7 Psa. lv, 11

Not to be over & forward.

"Oh my weakness!"

3 The spirit of constant prayer.

Instant - Rom. xii, 12, Allen Gardiner

Believing - Wrely on man's hat the ear: Real

Questions - A.B.C.D.

Direct - China Station

Notices - Rusty Key.

"The enjoyment".

4 The indwelling power of the Holy Ghost.

Supernatural power needed, & available.

I Thess I, 5. II Tim. I, 7. Acts I, 7, 8

Degree.

Nicodemus - a little

wisdom of God. Eph. i, 18. Spirit

"of my man thirst." "Out of his belly - rivers"

Peter and the maid on Plateau
Egghill XXXVII, 9
Hastings, Brackett.

5. The passion for individual souls.

Not great deeds, or addressing great throngs -

Peter - Luke XXII, 33

John III, 14 -

But pick out single souls.

1. Singleness of purpose -

Concentration - Force

2. Paying

Andrew Simon - John I, 42.

3. No occasional outbreak.

Judas or John or John & Andrew.

A calm life work.

One, at a time

3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

That man at Noreby, etc.

Keith Falconer

4. Otherwise we shall go empty handed

Howe we have saved a soul?

Empty handed! Lost!

5. Need a deadly enthusiasm

Out and Out.

Better than rivers of red, tears or

Knee.

Shall we make this morning a definite act of
consecration? Bible pledge.

God's war has

"The Son of God gave forth to war, & highly craved to gain,
His blood and banner stream of war: who follows in His train,
Who but can drink His cup, & wear this upbraiding pain,
Who patient bears His cross below, he follows in His train."

The martyr, first whose eyes were closed, passed beyond the grave
who founding hosts in the sky & called on them to save;
Like them with pardon on his tongue, in midst of martyr's pain,
He prayed for them that did the wrong who follows in his train?

A glorious band, the chosen few, on whom the Spirit came
In their valiant fight they bore the cross & mounted the cross
and flame,

They met the Fiend's handiwork there, the lions' fury, none,
They bore their necks the death & free, who follows in this train

A noble army, men & boys, the matron & the maid,
Allured the Savior's throne, in robes of white arrayed,
They climbed the steep ascent of heaven, through fire, love
and pain

Oh God to us may grace be given to follow in their
train.

Feb. 11. Whereas let us dare to break of the first principles of Christ & press on unto perfection

First things have their place.

Everything must begin.

And the foundation must be well laid.

Right to go over these things until they are learned.

But who comes - in good case - is satisfied with a team that runs beyond elementary, not? or in chess.

First principles are to give way to progress

We are to press to the goal of true growth.

Not to the satisfactions and partial & primary.

Recognize this in our things and duties.

Then thank to progress and continuing as possible or another in that! And satisfaction is a virtue.

Not to this writer, he declares this to be changed.

And not what he calls the first principles - things as shown from beyond & not to our & over. 11, 2.

There are beyond the average state. experience, yet to reach them the first principles are left behind.

The maintenance and duty of growth of spiritual progress. - the reward & comfort of it.

"On & on" - Columbus - Joaquin Miller.

"Follow the leader."

The two classes

Leader

Follower

Mass of men follow

The London Bridge Sheep.

Depend on them, trained leader

Leader - Men's lives. Confessing examination
good.

But - The sin of such being trained,

Essentials of a good leader

1. That he should know where to lead?

Do you? Certainly, had not enough.

That of Japan, learning, then growth, then
any more, then had of ourselves.

No more of them the right order. end.

2. That men should trust him.

Yes, who is worthy of trust.

3. That he should know how to follow.

The general opinion they

Follow Jesus - The great leader.

Could be seen - so surely "Follow me".

For he is leading us some more - Right

He knows where to lead - can be trusted

Great need of leaders in Christ.

Always women

Replacing old backward leaders,

Lead men to Christ

Feb. 11, 12 I will declare Thy name unto my brethren

The question is asked to let forth Christ's name unto men.

"My brethren"

"In the midst of the empire, and I am"

Grace is one of us.

Then what he came to do we must do

The Son of God the Son of God are one

It is one with us we are to be one with Him.

So each of us can take this word as the life declaration

"I have declared Thy name unto my brethren"

Who uses them first others?

There is very sweet, simple and noble life, mission

To meaning - To reveal God's character to our brethren

This is the business & goal of all the life

To adaptability

To the father in the house. He stands to us for rest.

For fatherhood have given us from God

Teachings & revelations of God. *John, III, 15.*

To the business man.

This business is to be the declaration of God.

To the lawyer

It is to stand for justice & truth - for

To the doctor

The love & care & health of God

To the mother

Keep! The command of God over all others over us.

To the school boy.

The business is to stand for & declare God.

Declare - to make light - to darkness or else.

Stand out boldly & straight as God's - to stand by Him

To you & Christ who is one.

Paul's Three Ambitions

No place of desire, ambition in Chris. life

1. For greatness I Thess. IV. 11.

How serious an object of ambition

Significance for Methodism.

Our need of it in this Cb. work.

In Christ

"Meek & lowly". "as a lamb"

Strength in it

In greatness & confidence

"No lion of the arena".

2. To please Christ II Cor. I, 9

His words which Jesus did - "Healed God."

God can be pleased - Enough

A real rule of life here

In restraint

In contentment - No house of Christ

No tender family feeling yet

3. To preach where Christ has not been named Rom. XV, 20

No preacher on other's premises

No duplicator of others' work

No region beyond the man of Macedonia

No circle views

Cons. Camp, No William "Endless"

Jesus' people men

and man - do what others don't want to do

Which is our need!

Tim. II. 8 "Remember Jesus Christ"

The gain in the R. over the O.V.

as in so many cases
coming through that as the true shock to the spiritual life
the occasion when I saw this one. Remember.

7. gain of such a phrase as this

Body - for memory.

Character - for mind.

Providence - for life - So Timothy - beginning life in Ephesus
his system was here many in an act of will, his love

7. 1. a rule of life - completed - of J.B. Russell

1. A Transferring rule. Tim. II. 8; X. 1

2. A Supplicating rule. I refer "I am as at Leo's"

3. A Retaining rule. I refer Tim. II. 8. I remember Jesus Christ Rom. XV. 3

4. A Stimulating rule. I refer Tim. II. 8. I remember Jesus Christ
have way, writing over

Remember Jesus Christ. The titles of Jesus

1. as the Son of David. Human struggle, King, Friend.

the historic life - study. Tim. II. 8 with it & then
Kerick. Tim. II. 8 with it & then

2. Raised from the dead - Christ had. I refer from Tim

the eternal life - I refer it & live in it.

"This do in remembrance of me" "Now the Lord's death"

The power of such a Remembrance.

In weakness. Tim. II. 8 "Remember" In discomfent. "Remember right."

In time of trial. Tim. II. 8 "Remember" In suffering. On the cross. A long body

In temptation. In struggle. So the business man

In work. Tim. II. 8 "Remember" So the housewife - "Remember the Lord."

Remember - Tim. II. 8 "Remember" So the mother - "Remember the Lord."

Adapted to all classes I refer

and more - on the edge of the grave Father Taylor

and more - Tim. II. 8 "Remember" "I think when I hear"

young men - on the threshold of life

Martha - Tim. II. 8 "Remember" "Remember the Lord"

"Oh Remember Jesus Christ" - a single message

Remember him saying -

1. Hogfist - shoe lid. of me. Jno. XIV, 26; XV 26, 27; XVI, 14.
greater work than this
of any man that
come out to be remembered yet

Esteeming Every other man better than himself.

2. Can't witness unless we know him well. - or else get son.
Jno. XV, 26, 27
4. God remember Governor
3. This is the last - all "Christ the Crucified"
Then

My interest in the work of the College leads
me to the consideration that it is a witness in
our colleges to a supernatural religion.

1. There is need of such a witness.

The decay of the old style Christian. College & teachers

The growth of a new ethical ideal.

Or if now 7 ethical non-spiritual.

2. There is need of the witness because there is need of the
thing witnessed to.

(1) It is needed to keep men true to the Christian faith &
life.

The men who came off. and so led astray

(2) It is needed to save men.

As much as in the present.

(3) It is needed that men may find right know-
ledge & get it rightly related.

3. Why do we need it?

(1) We need God. - the strength of God.

(2) We need the comfort of God.

(3) We want to make ourselves, a new ideal - the Christian.

(4) We need the love of men & the world that created
other things. e.g. Unitarianism, - the love of
John Luther

57 24, Grover Street,
Amherst N. Y.

RECEIVED

DEC. 26 1906

My dear Mr. Spear,

MR. SPEER.

There is a certain
and most-important-
sphere of Christian work,
which so far as I can
discover, is not touched
on at all, and it occurs
to me, that perhaps you
have a certain power to
grapple with it.

Each year, more and more
of the men and women
from the Colleges are deciding
to devote their time to

live in some form of social
or philanthropic work, I
do not refer to missions in
the ordinary sense of the
word, but know to what
the word "settlement" now
stands for.

I know they go with high
motives, but Mr. S. fears
so very many of them have
no conception that charity
without Christianity for a
foundation is utterly
worthless! They may ac-
complish good & much good
without it - but in the long
hard fight, with and

for individuals, they must be
able to say positively - "I know
Jesus Christ," its the only thing that
will touch snow, misery, discontent
and crime.

And may I ask for the wider
Christianity of today, no real call
of a sect, no critical interpretation
of the Bible, perhaps no spoken
message, its spirit - of all, tact, point
of unity with every man, an eclipse
of self, in the resurrection of others.
And the "I know" of Jesus Christ.
Pardon my writing thus freely,

but-if you can in any way
save them this little
experience, familiar to
many of us, it will
start them on the right
path, with all their con-
fiding enthusiasm, &
no delusionment-
ahead.

If you care to see this
letter in anyway, please
do so,

Sincerely yours,
Pankaj Bansi Titu

December 23, 1906.

A Working Creed.

The standing quarrel between doctrine & life, the men of
reflection and the men of action

The quarrel - cast each other

In charity, in politics, in religion.

A wicked and unnecessary quarrel

Life made up of both can not lose either

yet a wise & necessary distinction

Each has its own problems

If no distinction made, harm done - for not all fit for
first & if no distinction then wise decisions are impossible
for action - Dore, Barbara, Lipst

men are called to each. Open Robert

all are called to last.

We who are must have some creed to go by - John
Rock bottom creed and leave the rest.

Japanese say of faith. I think { I am almost
lost in an endless

noyle very big and bad but how we see that
the craven - "I don't believe it"

Every one must have in some way a creed of life

The preliminary of this theme at the time

What is a creed, - a place - what do we wish to

place out? 1. Deepish life 2. Positionless, unclear, life
3. Mean, homeless life 4. The careless life.

1. In service

The world's standard as we find it.

Service in the world - "civil service", "military", "clergy",
room service.

But for pain & etc

"worth" = act of service commanded & given.

One standard - Service for me. Two kinds
 The true question of life. Give & get others for and others
 No essence of true life here
 Gossiping. For models.
 Jesus and Buddhisim; fakers shole men
 Carney
 "Ich dein".

2. Ambition, Ambition.

Meaning of ambition *etym. orig.* - derived meaning line
 So condemned - But before - "Came I change the?"

But there must be fire in a life

No passive life & war life. That was not a word!

Chinese London, the thing change

Should be set on high and not must be life, power

Milton - *Samson Agonistes*

Kingston - *Tarapangika*.

Pain - ambitious this J.W.H. Meyer's poem.

3. Friendship

No sympathy with the depreciation of school fire friend.
 Ship

Friendship, the only thing, the waste passion, the greatest
 thing in the world

No power of them

also. *Shepherdson* 127 *Cher & O'Connell* 134

Peter the Great & his 140 *Roland & Oliver* 169

Orpheus & Eurydice 171 *Canon & Davoy* 173

Washington & Hamilton 239.

An unselfish thing.

An unselfish thing

4. In identification with a great cause

Our lines so common there no use for these
but no! He would put these Birch "Go on,
be far. Act!"

that for our sake only but for sake of cause

Joyousness of it Deanna

No hobbyriders or men to do it also. Charles

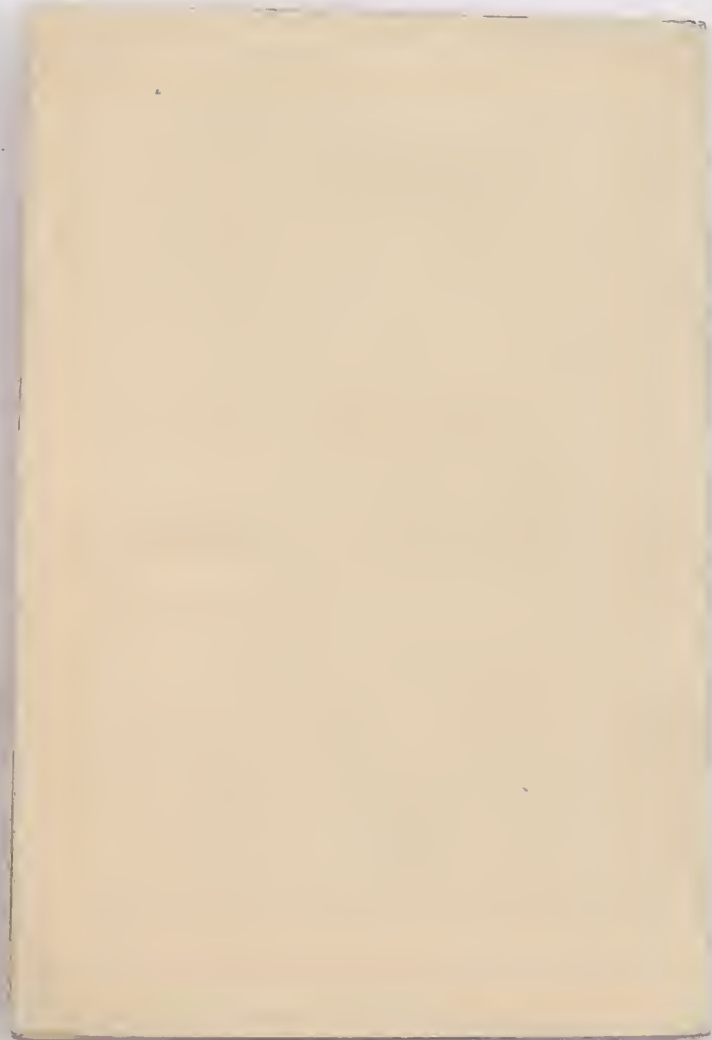
The painter of it. John. Byron

The play & nobility of it. Corner stone

The creed

Four square

workable



Mineralien 9. u. 10. Jg. XVII, XVIII.

The story the more pathetic project when his gods don't protect and you
a religion that can be shaken in his gods

• When there is not much this street.

Two kinds of religion to be made - the kind that makes us
be men of the 19th century. & knows better the value of
history, & religion.

What we know can be destroyed but not what makes us.

"Highways taken away from" - Mr. Nichols: is your road to a replacement for
you had to go away

N. 2. relation can be taken from the G. 2. that appears in the same source "N. 2."

The hands suggest "the eyes separate in from the church 4."

how his religion "No sect of God's religion" sect or religion I can
how religion

Death & suffering can't break our true religion

Mani - that that kind a man needs but that kind needs a
man who can be like what you see but too him

"O how that cries that let us go."

Refusion must be independent of the transition & it should be thus & some
after the loss from declaration of French a force

God is alive & everywhere. Jesus Christ is a man - but an eternal - timeless
being - then everywhere.

Don't believe those that come out of the gate into it. Cont. Propaganda
My heart a Kingdom is.

What is mitogen - GPCR. mostly found in cell membrane. GPCR binds to a

The fact that in the last Sunday Jesus did nothing
What the fact teaches about Christ. Matt X1.

1. His calm & tranquil spirit
2. His confidence in His own truth & victory
3. His trust in God to care for all things
4. His life given as done for his friends

What it teaches about life.

1. That the secreted is as significant as the published
2. There is - Solitude as Brotherhood & Sharing
3. That all our life is to be lived in God & His will.
4. Life made into living of silence & sweet travail.
Paul & others. Jesus & His people

How near we had been today -

Within the very city thought of you

But could see

Justly about Jesus as a movement of love

also with these

The power of belief

1. In service Jno XI, 12
2. In satisfaction Jno VI, 35
3. In the operation Jno VII, 38
4. In giving life Jno. VI, 47, 40, III 36
5. In judgment Jno III, 18; v, 24
6. In change Jno. IX, 23
7. In death Jno XI, 25, 26.
8. In resurrection Jno. XI, 40
9. In abiding in darkness J. XII, 46

I Co. XII, 31. A man excellent way

But why.

What do we need with a man excellent way "let's not
enough alone!" He is the desert, average citizen that
can do us need! Another "to do, to do it."

The good & great meaning of the best
in business. - the only success is in rejecting the good
and to its character - the Phoenix the Publican.

We must go on to the more excellent, the best. - because

1. The best is an obligation - an ideal which claims us.
We to be this our most affect in ourselves.

"Oh my God"

What might I not have made of my fair words

How I best loved my highest claims here

It was my duty to have loved the highest:

It surely was my right not to know:

It could have been my promise not to know:

As needs must have the highest when we see it,

Not to know, nor another

of us reject the claim of the highest, as show how to go the length to the highest

2. Also strength is a conquering - an action not a passive thing.
It is a rejecting of the lower, Christ calls.
It is a choosing of the higher.

3. All great biographies are the lives of the seeking man.

Marcus Aurelius, "What has my spirit done and how as we
the party share" Cromwell; Rich Paul. The III

4. The passage of time shows us the necessity of change, the
transitoriness of things - might stand still.
We must go on or be left behind.

5. Life is what we are - not what we should
The animal tastes pleasure & satiety for a while & then
let him say the animal also dies

6. The life of the soul is a progress - the quest of the goal.
Joy of creation, joy of action, joy of song
Paid with a vision flying by to be lost as an eagle has -
Joy of virtue to fight, to struggle, to reject the wrong. -
May but the animal not of glory, no lower of glory tho;
Give him the glory of living on and this to be.
The worker of sin is death: if the worker of Virtue be death
Comed the hour heart to endure for the life, the woman the fly?
The desire for ideas of the heart, no quiet death of the soul
To rest in a godless place is to lose it & dreamer shy.
Give him the worker of living on, and death to die

The great quest of Paul - I follow of the

And that is the highest life.

The life of faith - in God, truth & goodness

The life of hope - in heaven & here

The life of love - friendship - highest & noblest happiness

To this the life we are living together!

The healing of the woman with the issue of blood.

Matth. IX, 20-22 Mark 5, 25-34, Luke VIII, 43-48.

In all the works connected with Jesus' disciples, we find
such a clear, as mark to the purpose, & aim.

Found in three Synoptists.

Miracles in one gospel only	18	in two	6
three	11	in four	1 (but 000)

The scene -

Therap. much people. year of his popularity.

The four parties.

a. The woman.

'O, certain woman' nameless!

Description of her sickness.

Mark & Luke.

Character of disease.

Antiquary, unclean - ground of disease

Medical treatment trying & experience

μάστιξ = a scourge. - She is much alarmed
= a scourge or whip.

Her faith.

She had heard of Jesus.

Who told her?

Woman at Simon's house Capernaum

Matthew's family.

Peter's wife's mother

What had she heard.

Not Simon or Mt. Probably.

Antionio's servant.

Main - Jesus.

Sh said 'Matter. 'within beauty'
a very subtle in her heart. That away.

'Touch but his clothes.'

'Why put only a thorn out clean.'

Matt - 'the heart' Luke 'the touch?'

One of the best touches of the outer rule
2 hours the back - like a thorn

Matt. XV, 38

Matt. XXIII, 5 'Enlarge the borders' &

The miracle

Apparently outside the view of Jesus

Receptivity of obj. & activity of Christ

Post of Bethesda there - opposing

She was whole "I shall be sound".

Christ touch always so.

Marcus' ear

She put that salvation.

Feeling as a religious evidence

Man born blind - 'I see?'

Thaemine's body 'I seem to be beyond
there?'

Paul's 1st ... & his 1st question

The woman would gladly have escaped too

She had come to Jesus only to get a

having gotten what she needed

6. Jesus

After that virtue = power, had some power then.

Miraculous appearance - Luke VI, 19

Matt. ~~XX~~ 36

The Lord's nature shown.

Divine - the name

Heaven He looked around - 6 times in Mark

III, 5, 34; IV, 33, 4, 21, 13

Did He know the women?

3, Mark. - no hypocrisy

Adam, Cain, George

At any rate He knew it was best to have the
woman cured.

1. Her power had been 'imperfect'.

Superstitious? afraid of them?

In this power - not in this person.

2. He knew that he may have witnessed

In this power chap. - 4, 19

3. He had power more blessings to give.

Power & medicine.

At first she & others "also demand" - but when she
saw that she was not his she came trembling

1. Was she afraid that the blessing would be
withdrawn conscious that the power
that had secured it was not given
him?

2. Or did she desire to see other diseases
the power of the Lord in displaying
casting forth her compassion this now.

At any rate - the Lord's power, blessing, offering
on his. Look how alone daughter of him has
Heaven & wholeness.

c. The disciples

as this a mystery to them.

Then move to Christ's question

Peter's answer.

Jesus' patient dignity

Did not discuss the difference between "loinch" and "thryng"?

d. The crowd.

Thrynging - rudely, violently, only.

The lessons.

The woman a type of Jew's: of Christian heart.

More plainly

a. Do them for everything - virtue for us

b. Do them with everything - living them all

c. In touch with them - near as Jesus

'Touch & thryng'?

What are we doing? here in this touch

d. These beautiful pictures closer with the woman at Christ's feet

Let them be our aid, I love to hear

people call them Lord. It means that

we are under them.

Eusebius' story of the House at Pameas the two figures.

Issue & character

1. In the field of opinion
to know what think you
Opinion inevitable
Bibli - etc.
2. In the field of character
humorist - Case
to char. say the inevitable
to the content of
to know, to compare in post - night
Landscape - cont
3. In the field of sense
the ideal - Fables. Sense. Counter
Bath & sense
to sense & philosophy - the ideal of sense
Stages
of. Don Ch. could
4. As to life
to error & meaning & religion
Stages. Science - sense
Pain - As for content:
to what sense has the sense. Science
What is life? Part XVII 3
And so on - that is 3. Sense of life

Heb. II 1. Drifting

1. Man's desire to be sure

In business notes, written obligations "bond overtop."

Investments - "sure thing," "My case is clear."

Our antiquity to the oriental mode of doing business with "Mr. So-and-so" - cannot be sure.

In science, working for demonstration - the word itself shows the desire. "Working hypothesis."

Man's fondness for sport as a relaxation because these things are not sure betrays for the loving of men for certainty.

2. The high value accordingly set on decision, positiveness, certainty of character.

Man distrusts indecision. Cook & African boy.

Decision the strength of life. Eg. "Indecision the fatal flaw."

In war.

In explanation. Hawley - his Dickson road.

In emergency.

Sports - fishing, shooting, stunts, good because they lead to swift, decision, quick action.

3. And yet in religion, men are content with (probably) sureness, drifting, decision.

One not rich declares. One rich says - "No Irishman is the saved man who offered him a quarter."

One drifts.

Coleridge "a god of infinite good waters."

Heute his "other's what God's for."

Man low view of religion has foolish and distorted

Man high view has arched & impoverishing. What are drift from Christ. The life of Christ the fellowship of which is, the unity, strength.

4. Just this attitude the best says we ought to avoid;

The true translation. R.V. O.V. "but therefore as he has a desire"

"We ought to do something - by hand - but we drift away." "It's

The low of moral prostitution that carries a man down

unless he resists spiritual stoop & bowed

In a stream as drift down some living something

Just so there are currents which drift a man away from the great thing in religion - the man who says "I am doing nothing now" is caught in these currents

1. The current of personal weakness
2. The current of narrowness - things & men Darwin, Rowan
3. The current of sin.
4. The current of our roads which we are afraid

The further a man drifts the more he is lost - the further away he goes from the anchorages, the landmarks, shore - his pray, his and the drifting boat. And he is, Geo. McClellan. 8: 1, 2, 3

5. Do you wonder that the U. S. so constantly holds this sort of life up to contempt?

"We ought" - no patience with the drifter - the out-and-out bad man is better. Rev. III, 15, 16

Note its expressions: Jude 12, 13. Jas. 1, 6-8. Heb. VI, 5, 6.

Shipwreck I Tim I, 19

and so constantly glorifies the strong, positive, decisive life?

Decisive life - there makes a man. No practical was one of his sermons too he said "I am".

Paul II Tim. IV, 7, 8. Strong, resolute man. Strong of Stephen

as like this overclassless man. Chas. Kingsley was too to men of his class. Sharp decision. Else man straggles on forever. No drifting in a row too in life. Stapledon in India Jesus - no opportunity. No drifting. "Now", draw along toward his dear end.

6. how at the close of this year which are you? a drifter?

The greater our opportunities the greater the chance of drifting away. This the last idea. Here in the school, what you have had last year.

The Son of God goes forth to war

The Christian life an Athletic Contest.

The Bible an athletic Book

O. J. scenes of athletic contest

David and Goliath I Sam. XVII, 22-51

Ahimelech and Cushie II Sam. XVIII, 19-23.

Abner and Joab etc. II Sam. II, 12-32.

Elijah outwearing Ahab I Kings XVIII, 46.

Jacob the angel wrestling Gen. XXXII, 24, 25.

Samson & his feats Judges XIII-XVI.

O. J. athletic expressions

Run

Peter like a strong man to run a race Psa. XIX, 5 Jas. II, 7

Moses ran that he weary Ex. XL, 31, Prov. IV, 12

I will run the way, getting on Psa. CXIX, 32

Conflict

David's spiritual experiences Psa. LVI, 1, 2.

U. J. emphasis on physical activity

The brightness, alertness, movement of the Gospel

Prophets running to the tree L. XIX, 4

Peter & Paul's race to the Sepulcher Jno. XX, 4

No message of physical death & suppression

Christianity. message distinct in the

of Buddhism Confucianism - Dr. Olds, 1900,
in Century Jan '91.

Paul's athletic figures

Bees, especially, in speeches & writings, during
his third missionary journey, carried in his mind.

I Cor. IX, 24-26. Rom. IX, 16 Acts XX, 24. I Cor. XV, 32

So his war figures suggested in letters of his
Roman captivity

The Isthmian Games.

The Christian life set forth in three figures: a

a Race Heb. XII, 1. - a/vv

a Fight. I Tim. III, 12 Good. a/vv = public conflict

a Wrestling match Eph. VI, 12

Consequently, the character, course & end are set forth so.

"Set upon them" Heb. XII, 1, II Tim. II, 5.

1. The training. Set bett dist. no wins for 10 years

Getting one's leg thoroughly in hand I Cor. IX, 25. Handled

Every blemish and impediment laid aside Heb. XII, 1
Eph. IV, 22. - shoes, garments etc.

2. The spectators and surroundings. Amphitheatre & noise of spectators

Heb. XII, 1. Job-Games. Ground and S. The dead. Yalta.
I Tim. VI, 12.

3. The Antagonists

My body I Cor. IX, 26 Anger from within. P. V. Naeby.

My sin Heb. X, 32. Evil from without

The devil Eph. VI, 12. "Then don't believe in a devil doco."

4. The great example, face maker.

Christ's struggle Heb. II, 9. Heb. XII, 2.

Not only out of; once in the race. Confidence Crown

Given to the team

"My car separate me &" Spauld. Prison

5. The Spirit.

Courage. I Tim. IV, 12. Holy Vickers.

Persistence Heb. XII, 1 Deadly Strife. Hancock, Jack men
was with Josh. Browning. Doct. Heb. X, 32

Displeased Heb. XII, 2 Hannington verse. I Cor. IX, 26

6. The good; the prize. Pure wealth.

Incorruptible crown I Cor. IX, 25. II Tim. IV, 8

Eternal life lay based on. I Tim VI, 12 Go speed at Parade

1. Good with weightings. Don't fight for aught else or against God.
I Peter IV, 4 Martyr "Now let us turn out &". I Cor. IX, 25.

2. Pure feet this. A XX, 24. Our end will be like his II Tim. IV, 7, 8
His death leaves the end of the contest

memorandum

Life a person with whom we have to
deal in case we deal with him or
her. Please or

His claims
Are they valid or no

His character.
Simpson

His influence
In history
Today

Are we getting on the road
for London
Crestenson

STAY
Hotel **STATLER** in . . BOSTON • BUFFALO also Hotel Buffalo
CLEVELAND • DETROIT • ST. LOUIS • NEW YORK Hotel Pennsylvania

The Place of Christ in Life
Kassianary.

East Japan



1. An Asiatic has tonight would not

- a. No light - no shadows
- & No content - such trust & cheer.
- c. No equality of sex - wife, women

2. All there about there;

a. The Modest of life

The woman's dress of this area in great city

"Dark": Chrysomelid - the capacity of being

b. The content - peace of life - happiness & calm.
The woman's dress of this area in great city

The Modest of life - Korea.

c. The degradation of woman

Divine in Japan's. 365633 to 110838

"O Solids - our life is here." 19th Cent. Vain House

3. The need. The deepened conviction. Yet no superstition

Superstition from "No need" - "Yorvan" "Pobit Beer".

a. Physical need - India, France, Allotok, Agre.

b. Mental, childish, with. ^{Kuping} ^{Opot} ^{Net} ^{Kobor} ^{Kobor} ^{Kobor}

c. Spiritual

Beneath. Paveheim. Bud. Ignorance in China

Yet a true search here & there - Jaisohn.

The poor District - a sad story.

Coan & the Maelah. Dependence, Tackly, Sky.

4. The rulers of the vast China. Fidelity

Their lives - Michie

His preaching - at night. On the Pass

5. Last C.E. meeting here

Common Sect. Great. Protam.

Measodell view.

I can say "Amo. So the wife of God."

"When the thorns like a house" P. Brooke Mordor

Phila. Ymca. - Co. Vol. 97

The Place the Holy Spirit must have of the Watch- word it to be Realized.

We are in the dispensation of the Spirit

The relation in history between the Spirit & the Church 9.52.

This essentially & primarily a spiritual enterprise.

R. Hutchcock's belief.

1. Only the W. S. can show the Church her real mission. The force her
Myra Fleming Stevenson.
And show her to that mission.
2. And show only the can prepare the world & men's hearts. The fact that
the Korean & Japanese guides there 9. 91-93.
Barnabas shows 9. 95
The opening of Korea
The native Church. John at Hareham. 9. 215.
He has seen this & also as it has been with our obedience.
3. Only the W. S. can bring these two together.
(1) Lift the Church out of a materialism & materialism. This Godson.
(2) Bring in our hearts the sacrifice.
The Congo R. R. point was as it were men
But only W. S. with us.
Barnabas 9. 57
Luce. 9. 41.
Boyd Hook. 9. 130.
Miza Graham
Christ - the saved others. Thiney -
Inquire - Godson last message.
- (3) Supply the dimly called missionaries
shows us that we are called. Myra 118. The State Guard.
also the future over.
The workers influence - 9. 49 Schwartz
as method independent workers - discovering missionaries
fast vital.
Paul & Barnabas
The train of influence 9. 61. "The broken reed".
guiding the men.
David Harrington 9. 97. The end.

(4) Only He can produce the wholly conceived by
Pseudo Benezet G. 211.
Contrast Jerniaresen & Probowen
Anskar G. 213

4. Only the N. S. can receive for Christ the place of pro-emulation
It is to have of the work is to be done
The relation of the N. S. to Christ

John 11:6

John XIV-XVI by Paul wrote to it
II Cor III, 6-18. Rom. VIII, 1-17 (10) I Cor II, 6-16

It is to have the pro-emulation. Col. I, 18
In obedience - the great commission - to get it respected
In love, - to live in with the Father.

The passion for souls. A. Gordon Jerniaresen G. 69

Paul - Myrr - "get when the word." or

The passion for Christ.

Zinzendorf. "I have no barrier".
here.

H. Martyn

Book. G. 65

Jonathan Edwards G. 58

Jessie Brown G. 69

To carry out this watchword the play.
of the South African war. Our time
This is our blood - "I am come to cast fire". Christ the St. S.
The tongue of fire.

Supporting the mighty faith - giving power for VII. 37.

Supporting the word of the disciples the cross & shame.

Giving & contempt for sacrifice & suffering. Carlo R.R.

Giving as a passion for conquest "I ask no heaven".

Stindoo tractate. Anya Suroi light.

Time in us

H. Martyn "let me burn out for God."

Frank - the great of the Father's house. let me work.

Born all my work.

let us give to the St. S. revealing Christ & claiming us for Him.
also John Brown.

"The Desire of All Nations"

By the RIGHT REVEREND FREDERICK R. GRAVES, D.D.,
and ROBERT E. SPEER, ESQ.

Addresses made at the Thirteenth Annual Convention of the Brotherhood of St. Andrew, Baltimore, Md.

I.—THE RIGHT REVEREND FREDERICK R. GRAVES, D.D., MISSIONARY BISHOP OF SHANGHAI AND THE YANG-TSE VALLEY.

GENTLEMEN of the Brotherhood of St. Andrew: There are three things for which I have specially to thank you. First, that you have so kindly sent us aid in the past, and have to day consented to send us further aid for the coming year. Secondly, for the four representatives of the Brotherhood of St. Andrew, who, though not sent out by this society, are, I believe, working in China to-day very largely by reason of the inspiration that this society gave them when they were laymen and students. And lastly, for the privilege of speaking to you to-night. It is a privilege that comes but rarely to us. When we come to this country we go about from church to church, where unfortunately men are too often conspicuous by their absence, especially if they know there is to be a missionary address. We address meetings of the Woman's Auxiliary, but it is never our lot to stand face to face with a body of men like this and tell them anything about missions. I would not for a moment undervalue the work of that great society, the Woman's Auxiliary, or the work that women have done, in courage and faith, where the men of the Church have lagged behind. Far from it. But I do appreciate—all of us who are mis-

sionaries appreciate—the chance meeting of men face to face and trying to talk to them, man to man, about mission work.

In speaking, gentlemen, of “Christ—the Desire of all Nations,” I hope I shall not disturb any one by making some statements which I feel ought to be made about missions. As you know very well, one great reason why people take so little interest in missions is the sentimentality that has been indulged in with regard to them. Great harm has been done by coddling missions, by speaking of missionaries as if they were different from other men—a higher class of men, or doing a higher class of work. And a great deal of harm is done continually by the way in which men speak of the heathen. When men get interested in missions, they sometimes get unbalanced. They sometimes forget to use the language of sense and soberness, and you hear people talking about the heathen as “thirsting for the Gospel,” as “crying out for us to come over and help them,” or as “yearning after Christ.” Now, it may seem a hard thing to say, but the heathen do none of these things. They neither know Christ, nor do they care for His Gospel. The position of the heathen world is, in the first place, a position of ignorance. They do not know our religion, they do not know God, they do not know Christ. How, then, can we expect them to yearn after or desire what they do not know?

But you may say it is sufficient, then, to send men to preach to them, to enlighten them, to bring them the glad tidings, the news of salvation. And there, again, you touch a common fallacy—the idea that if a man only knows about a thing he forthwith becomes a convert to it, and does what he ought to do. There is no more fallacious idea in the world. You go out to the heathen, and you preach to them, and yet a great deal of it is simply waste words. It needs something deeper, far more lasting, more enduring, more powerful, than simple preaching and talking. Why, that is the reason, I believe, that the calling of a foreign missionary seems such a very simple thing, and seems to so many such a poor sort of a career—to spend one’s life in just talking. And then, if the heathen are so easily converted, if they come in at the first summons, in crowds, if they are simply waiting for the good missionary to appear, to adopt anything that he urges upon them, why, the work of for-

eign missions must be a very easy sort of work to do. But all that is untrue to fact.

The condition of the heathen is one of ignorance, and we must enlighten them, it is true. That is a great part of our work. We must preach, we must teach, we must disseminate Christian literature. But when you have done that, gentlemen, you have simply scratched the surface and touched upon the beginnings of the work. What you encounter in the second place is a condition of indifference. The heathen hears about God and Christ and the Gospel, but he feels no answering need. He knows no God, he knows no sin, and he remains indifferent. Or he may be touched, he may feel that there is something in this, he may feel drawn to accept Christ, to a certain extent. But then come in the same things that come in here in the United States—the cares and the riches and the pleasures of this life, and the man goes on his way and he dies a heathen.

And lastly, wherever the Gospel of Christ is truly preached, wherever that Gospel really comes with power, there is aroused something more than indifference,—active hostility. Go and live in a heathen nation, live for years under their contempt and scorn, expressed and unexpressed. Go into the streets and hear the name that is called after you—the Name of Jesus—used as a term of reproach and blasphemy, and you will know what hostility to Christ is, what hostility to the cause of Christ means. And the hostility does not stop at words. It works itself out into active and bitter persecution of the missionary and the Christians alike. The days of persecution are not past. We still have, in many parts of this world, notably in Africa, and to a large extent in China, a persecution which, though it generally stops short of blood, is no less bitter and uncompromising than any persecution that was ever waged against the Church in any age.

Now, then, I have painted you a picture black enough. I have told you of the heathen without a knowledge of God, without a desire for God. I have told you of them as either indifferent or actively hostile to Christ; and you will ask me what I mean when I say that Christ is “The Desire of all Nations.”

Well, all these things simply mean that we must go deeper; simply mean that we have not used the powers that are given

to us, we have not gone down to the roots of things, we have not prosecuted foreign missions as we ought to do. They are no argument at all against foreign missions being prosecuted, they are rather the highest argument why we should spend ourselves and be spent in them. Because, if there is this hostility to Christ, if there is this hatred of His Name, if there is this ignorance of His saving Gospel, why, I say, gentlemen, there is the place where we are called to be, there is the duty that we are called to do. So, in the first place, it is in itself the highest, the strongest argument you could have on which to base the policy of foreign missions.

But there is another side to the question. These people we are talking about as heathen are men like ourselves. They are men of like passions, they are men that have a capacity for knowing God. That is where the whole secret of the work comes in. You may overlay the man with layers of sin and indifference, and you may put upon him the armor of hostility, but down under all those things, beneath everything else, there is a soul, and that soul has a capacity for knowing God. St. Augustine has said well, that God has made us for Himself, and that our hearts are restless till they rest in Him. That is as true of the heathen as it is of you and me. There is not an active desire, but there is a dumb, blind, unexpressed feeling, that recognizes that the things of this world are unsatisfactory, and takes refuge in all sorts of man made religions and man-made expedients, that can only be satisfied by the knowledge of the one true God.

Let us get our minds clear upon this—that there is no nation in the world so sunk in degradation, no nation so steeped in heathenism and superstition, that it is not capable of receiving the Gospel of Jesus Christ. It is a great thought, and a noble one. It is what Tertullian meant when he spoke of the soul of man as “naturally Christian.”

When you come to do mission work, what do you find? You find that you can awake that desire. It is not fully developed, as I said at the outset. They are not clamoring for you to come over and teach them. There is nothing they desire less. But you can awake that desire, you can teach it. You can make those men feel the need of God and the Saviour.

When you have done that, what do you find? Another great

and helpful fact. You find that the religion of Christ and the Church of Christ and the sacraments that Christ ordained are fitted to meet that desire as a key fits a lock; that is the second great fact—that the souls that God has made, and the religion that Christ has founded, fit each other, no matter where they come together—in Africa, or China, or Japan, or the Islands of the Sea.

But the chief fact is one that we can appeal to with confidence. It is the fact of the conversion of individuals to the Faith of Christ. It is the fact that you see these men and these women developing, under the Gospel of Christ, as you see a soul here open itself to the influences of the Gospel. You see conscience grow, you see men made strong in courage and morality. Imperfect Christians, yes, but growing Christians, growing toward perfection. You see them as capable of every good impulse as you are. Yes, and more. You see men, notable men in the native ministry—men who have come nearest to Christ—who put you to shame; who put the students in our seminaries to shame by their knowledge and love of the Word of God; who put us clergy to shame by their diligence in well doing, and their faithfulness under persecution. Again and again one finds those instances. And you find them, too, amongst the general body of Christians. Take such a great fact as this: During the persecutions of 1890-91 in the Yang Tse Valley the Christians of all denominations were faithful. There may have been an apostasy here and there, but I never heard of it, and I do know of many and many a man in China who has lost everything for Christ. I know many of them that have endured the bitterest kind of persecution, that have been cast off by family and friends. Now when you have evidences like that (and one might multiply them manifold) the dark facts that I have pictured cease to have any effect upon you at all. They are obstacles to be overpassed, not obstacles to block us.

And here, gentlemen, I come to the last thing that I would say,—and I have made such a plain statement of the condition of the heathen world for this reason,—the work of missions is pre-eminently work for men. Foreign missions must not be left to the women. They have their part; they have the care of the women, and they do it nobly. And they have largely, in

this Church of ours at home, taken on their shoulders the duties of the men. But is there not something better for a Churchman to do than simply to give a dollar now and then at the solicitation of his wife, or a penny now and then at the solicitation of his children, to help on missions, without much idea that it gets to the foreign field at all, and without much care whether it does or not? Is it not a work that men should know about, that men ought to take an interest in, that men ought to do? Are you going to leave women, then, to face the sort of work that I have told you about in China? Is not that something for men to take upon themselves? Are not those obstacles something for men to overcome and sweep away?

I know very well (for I hear it all the time) of the form of unbelief of Christian men in this Church of ours that says, "I don't believe in foreign missions." We hear it sometimes from the clergy, and we hear it very openly from the laity. Such words are a shame to any man who utters them. For, in the first place, this disbelief is founded in the densest ignorance of what has been done in the past by the Gospel of Christ in the heathen world, and is being done to day. In the next place, it is a note of unbelief, which is fit enough on the lips of an atheist or a heathen, but is not fit for a man who rises and confesses his faith, Sunday by Sunday, in Christ the Saviour of the world.

We cannot wish to see the Brotherhood of St. Andrew turned into a "missionary society." Far from it. I would not wish to see that. Let the Brotherhood go on and do its appointed work in its own way. That is right, and anything else we would very much dislike to see. But what we have a right, I think, to claim, is that every member of this Brotherhood, be he priest or be he layman, should in his own parish, in his own place in life, set himself once and for all against that silly, ignorant and faithless kind of talk; should begin to study about missions; should begin to pray for them; should begin to give to them; and should begin, where he can, to go and do the work himself.

Now those things a man can do without forsaking one iota the object of this Brotherhood. For it is simply extending your Rule of Service a little further, it is simply being a little more true to your Rule of Prayer.

II.—ROBERT E. SPEER, ESQ., SECRETARY OF THE PRESBYTERIAN BOARD OF FOREIGN MISSIONS

AS the Bishop of Shanghai has been telling us, we live in an incomplete world, a world of longings and desires, amid men whose wealth consists of their needs and their discontents.

There is another view of our world from this. There are those who weigh lightly the woes of their fellow-men; who have never heard the still sad music of humanity; who think it of slight account that other men should suffer, provided only their own lives are restful and at ease. I suppose there are some who take this irresponsible view of the world because they honestly believe that the world is fairly content. They look out over its teeming peoples, and see them superficially satisfied or at least resigned. There is something in the human race beside the dog. Even in hopelessness men resolve that they will live game and see it through. They find out after a while that the burdens must be borne, and they bend their backs to bear them, and smile beneath the bending. The world is, on the surface of it, a measurably contented world. I suppose some take this view because they have no deep needs themselves. Their own life is meat and drink. Things make it up, and not spirit; and, looking out over a world of men possessing things, they think the world is well enough off, with its things. And others we have met who view the world in this way because they have the spirit that Jesus pilloried once for all as the spirit that He most abhorred, in the parable of the Good Samaritan, when He spoke of the Priest and the Levite who looked upon the man in his sufferings, gathered up their skirts with a feeling of irritation, and passed by on the other side.

Men may take this view of the world, if they wish. It was not the view of Jesus Christ. He looked down upon a world that he realized was an incomplete world, a world with an unsatisfied desire,—made up of men and women who were lost; and He came to seek and to save that which was lost.

This world to which He came is a world with a desire. It is a world full of the common desires of life. Underneath all the superficial crust of its contents, this is a world of suffering,

wrought by poverty and riches and sin. I was talking, years ago, with a man who had spent almost all his life in India, and who had traveled over almost every country in Asia—a man whom I never knew to be guilty of an exaggeration—and he said, “One-half the population of this world never knows what it is to have enough to eat. Every evening sun sets upon seven hundred millions of hungry men and women and little children.” I read, just the other day, a letter from a friend of mine who had been traveling through the mountains of Kurdistan, and he said in substance, “I can sum the whole picture up in just these words: I have scarcely been able to buy a chicken in the villages through which I have passed. It has been almost impossible to buy even an egg. The common food of the people in these villages has been a meal made out of one part of bran and five parts ground cobs of the corn. I have passed by many a house through whose doors the women do not dare to venture, because they have not rags enough to hide their nakedness; though I have lived here for years I have never seen before such misery as among these mountain Nestorians.” There are more prosperous lands. The Bishop comes from one. But even in the land southwest of him—a land blessed by better government than any other Asiatic land, a land lying in warm climates, where presumably life might be easier and its burdens less heavy to bear—only three years ago all the rest of mankind looked aghast upon people swept away by the score and the hundred and the thousand, for the want of the mere necessities of daily life. We live in a world of bitter desire for the mere necessary things of human living. We live in a world of great physical need.

We live in a world of social desire. I should be willing to cast out of the account at once everything but the place of woman in non-Christian lands. I should be willing to rest the judgment on Christianity's claims, upon the work that it has done in behalf of woman, and the place that it has given to woman, as over against the place that has been given to her and the sufferings that have been laid upon her by every other religion, except the Jewish religion. Man everywhere is the master of his own sufferings. I can understand how a man can be a heathen. But no woman is the mistress of her own sufferings. Man is the master of his, and of hers also; and the sor-

rows of her life, and its anguish and its pains, are the gifts of man. There is not one religion, save Judaism and Christianity, that does not sanction polygamy. There is not one that does not fling a half of the human race beyond the pale of God's destiny for it, except the Jewish faith and the faith that was brought to men by Mary's Son. We live in a world of great social desires.

We live in a world of great moral need. I do not know better how to bring it before you than by an illustration. I was passing through the Northwest Province of India just a little over a year ago. There was a gathering of students in the city of Allahabad—young men brought from the different universities and colleges of the Northwest Province, about a hundred of them in all. On the Sunday afternoon, it seemed to a little group of us from America and Great Britain, who had known one another before and who had met there, that it would be a good thing to gather all the students we could get of that university city in the largest hall available, and have a personal purity meeting. We sent a committee to wait on the head of the university, to ask him if he would allow us to use the large hall of the university building that afternoon. He said, "Not for a Christian meeting. The policy of the Government, of course, is neutrality in the matter of religion, and we cannot let you have it if you are going to preach Christianity there." We told him we were not going to preach any more Christianity than we felt he would not object to himself if he should be there. We wanted to bring before the students of that city (he knew as much as any man how much it was needed) the claims of the pure life. He said if that was all we could have it. A large number of young men of various religions and sects came into the hall from the schools and universities of the city. They sat down under the busts of their great men and the pictures of their great heroes painted upon the walls, Moslems and Hindoos, and several of us spoke upon the claims of the pure life. At the end of the meeting a man from America, who was leading it, said: "Gentlemen, I think you have now got our idea—that this is the kind of life that men were made to live. We believe there is a God on high, Who loves the unspotted life and who is ready to give every man power to lead a life without a stain. If there is any man here this afternoon who would like

to have the living God give him power to lead a stainless life, will he stand up and say so ? ” And at once a student from the front seat cried out with a loud voice, “ No, no. ” He did not want the power to lead a stainless life. He preferred the kind of a life that his religion sanctioned and allowed, and in some regards even enjoined. And the meeting broke up after that, each man going to his own place. We live in the midst of a world seamed and stained and darkened with sin, from the East to the West, and from the North to the South of it, a world with an intense moral need, a desire so great that God Himself saw there was no other way to meet it than by the sacrifice of His own Son, Whose blood cleanseth us from all sin, a desire in which the absence of wish enlarges the awfulness of want.

We live in a world of great religious desire and need. The most enlightened man of the most wonderful country in Asia, only a few years ago, when he was the Viceroy of the Province of Chi Li, and the Yellow River overflowed its banks, went with all of his retinue to kneel down in one of the large temples of the city, before a live snake, to entreat that the floods that had spread out over all their country might subside. That was Li Hung Chang. Intelligent man as he was, he was willing still, in obedience to what he believed were the popular claims of his religion, to bow down reverently before a snake as a god, to entreat the subsidence of the overflowing waters of the river. If the most intelligent—albeit I fear also the most hypocritical and corrupt—man of the most intelligent race in Asia can thus prostitute himself in the name of his religion, how much of life and food can there be in his faith for the real spiritual wants and longings of men ? I think the last thing that any Christian man wants to do is to judge uncharitably the non-Christian faiths. If there be one thing he wants to believe in more than anything else, it is that the God, Who has not left Himself without a witness in any nation under the sun should have largely revealed Himself to the souls of His children in these non-Christian lands. I do not believe that any man, however strong these desires may be in his heart, can see the non-Christian faiths, where they most perfectly express themselves, without coming back with all hope abandoned that in them or through

them any way can be opened unto the Father of the spirits of men.

And these needs of the world cannot be met by the political institutions of the East. The most remarkable of them all are writing their doom before our eyes, even in these days, in China. There is not one of them that is not worse now than it was a generation ago, or ten generations ago, save as the influence of the West has come upon it and touched it. And they grow worse and worse. There is no hope for these peoples in the political institutions of the East.

The man must have a peculiar vision who sees any hope for them in the political institutions of the West. Mr. Julian Hawthorne wrote back from India to the *Cosmopolitan Magazine*, in his articles upon the famine conditions, that the white invasion had done India harm, so far as it had been colorless or merely political. It had done good only to the extent that it had been religious. And that was written of the most unselfish and helpful and Christian political institutions that have ever been transferred to Asia from the West. And when one turns from Great Britain's influence, and listens to the piping voice of little Prince Henry, as he capers across the stage, shaking his mailed fist in the face of all creation, and preaching the gospel of the consecrated person of the mad Emperor of Germany, one comes to feel more and more that there can be but little hope for these Eastern peoples in these political institutions of our Western lands. I ask you, my brothers, what is good in our political institutions save what flows from the outstretched hands upon the Cross; save what comes from His influence, Who even now is gathering to Himself the ages past and yet to be? All that is wholesome and helpful and healthful in our political life here, all that keeps the nations of the West and will keep them if they are to be kept and saved in coming years, is the influence of the Man of Galilee. Everything in them apart from that would be but as the ashen apples of Lake Asphaltes, in the hands of the man who grasped them, thinking their form hid true substance. There is no hope for these Eastern nations in the political institutions of the West. They are not their desire.

Nor is there any hope for them in their own religious faiths.

The Bishop has spoken to us of the conditions in China—men not knowing God, men living under a faith, if it can be called a faith, that proclaims God not to be knowable. We know not our present life and this little world. How can we know of the unseen life and the unseen world? If in China, with all its mighty influences of sanity and sound judgment, working through these past years (and they have been grievously underestimated), men are still in ignorance of God, and hating the message of God when it comes, what can we expect of other lands? Wherever Mohammedanism has gone, it has either found a desert or made one. It has spread its sterile influence over all life, chilling and deadening it and killing it, as the sterile ice lies over all the polar world.

There are three elements in religion. There is the element of dependence, and there is the element of fellowship, and there is the element of progress. It must be confessed that almost every non-Christian religion supplies the element of dependence. Men are dreadfully afraid. All life is lived under the shadow of an unseen fear. But there is no religion in this world that supplies either the element of fellowship or the element of progress save the religion of Him Who came to teach men that they were the Father's children, and to kindle in their hearts the flames of the divine fire that is to burn brighter and brighter until the fullness of the perfect day.

The only hope that these Eastern peoples have, the only answer to their desire, is to be found in Him Who is "The Desire of all Nations." He came precisely to meet these wants and needs of men. "I am the Way, the Truth, and the Life," He said. "No man cometh unto the Father hut hy Me." "I am come to seek and to save that which was lost." "I am come not to condemn, hut to save the world." "Other sheep I have which are not of this (Jewish) fold. Them also I must bring, that there may be one flock and one Shepherd."

To meet the wants of men God gave His only Son. And this work of meeting the desires of the nations Jesus Christ at once began. That was the fault that men found with Him. That was the ground of Celsus's complaint: "Let us hear," he said, "what kind of person these Christians invite. Every one, they say, who is a sinner, who is devoid of understanding, who is a

child, him will the Kingdom of God receive. They assert that God will receive the sinner." And often has this complaint been made against Christianity, that it was doing exactly what "The Desire of all Nations" came to do—to lift the hurdens off the shoulders of the over borne, to open the eyes of the blind that they might see, to unstop the ears of the deaf that they might hear, to preach deliverance to the captives, and the opening of prisons to them that are bound.

And this same work of satisfying the desire of the nations, He Who is the nations' Desire is doing now in our own time. He is doing it on the broadest possible scale. By the influences of His Gospel He is doing it in the renovation of national character. Underneath all the superficial influence of Great Britain's political institutions in India, He is building, and building, and building—changing more hostility into love for our institutions than is subsidized by the gift of Government appointment, or awed by the intimidation of standing armies. As to national character, "The Desire of all Nations" is converting the East. And in community after community He is lifting life up out of its old poverty and wickedness and want. Mohammedans must admit, as one of them said not long ago, in substance, in one of the villages of Eastern Persia, "I can always tell a Christian village from a Mohammedan village by the air of thrift, by the better wages, by the larger crops, by the better built houses, by the larger and more comfortable supply of furnishings that they contain." Wherever Christ's Gospel goes in this world, it takes away physical want and need. He Who promised that His blessing would be on His people does not hesitate to let that blessing fall upon them in the ways that can be most visible to their eyes and most tangible in their life.

He is remodeling and refashioning the religious life and the moral character of men. I went, this last autumn a year ago, to a Chinese temple in the city of Pyeng-Yang, in Northern Korea. The grass had grown up between all the stones, heavy bolts were thrust through all the locks of the doors, and we pounded in vain for a quarter of an hour or so before we aroused the sleeping keeper. We asked him what the closed doors of the temple meant. "Well," he said, "I can tell you, although I really don't have control of this place. I am just living here

because this is a cheap place to lodge. The regular keepers are all gone. Nobody comes here any more." We asked him why. He said, "This Christianity has come up here in Northern Korea. Everybody is mad after it, and nobody comes to this temple to worship any more." Wherever Christ in this world, as the nation's Desire, can have His way, His disciples working with Him and not frustrating His will by their disbelief or their negligence, or their cold heartedness, or their lack of faith, He is meeting the wants of the people's hearts.

I lay these two sides of this theme before you to-night, my brothers. The world, with its desires, on one side; the Christ, with His supplies, on the other. Between them we, the sons of His Church, must stand. To bring these two together is a duty that we owe to our own personal Christian life. The missionary enterprise would be necessary, if on no other account, simply as the vindication of our home Christianity. If my Christ is not so big that He can save the whole world, He is not big enough to save me. And if He is so big that He can save the whole world, and there be in my hand any power to help Him do it, I stultify my own faith, I deny my own discipleship, if I withhold from Him the co-operation that I can give.

We owe it to ourselves, as developing best what God intends for us in personal character. In 1823, in the city of Boston, there came into a little gathering of Baptist clergymen one evening a young man, unknown to the world, to preach a sermon that had been announced for that night, and that meeting. It was a stormy, rainy night, and as Wayland came in and took his place he said, "I have thrown away my labor on this sermon." But as he rose, he put into his sermon all the power of his Christ-touched soul. This was his theme—"The Moral Dignity of the Missionary Enterprise." Rowland Hill read that sermon and declared that the young man who preached it had in him the power to remake men. The trustees of Brown University read that sermon and they said, "That is the man we want in this place." And Wayland began his almost unsurpassed work in Brown University because he had in that meeting felt himself, and made the hearts of those who heard him and read his sermon feel, the moral dignity of the missionary enterprise.

I make no apology for missions. I would as soon think of

apologizing for the Creed that declares belief in the forgiveness of sins—not of my sins only, but also of the sins of the whole world. I would as soon apologize for the Lord's Prayer, "Thy Kingdom come." I would as soon apologize for the great commission and the Gospels in which it is found—"Go ye into all the world, and preach the Gospel to every creature." I would as soon apologize for the wisdom of the Living God, Who was in the Son Whom He sent into the world to reconcile it unto Himself

My brothers, we owe it to ourselves to identify our life anew with this enterprise, which seemed to the Son of God so morally worthy that He could think of nothing better to which to give His own priceless life. We owe it to the thousand million sinning and suffering men, each one of them a brother. We stand before them with the Bread of Life in our hands, and we eat our morsel alone, while we leave them to die their death of starvation and want. We stand before them with the message that God is love in our hearts, and we let it die upon our lips, while they go down in their darkness, stumbling blind fold around His great altar stairs. How dare we meet them in the day when every man shall stand before the judgment seat of Christ, to give an account of the deeds done in the body, if we hold back from these our brethren the message of the love and the life and the blood of our Lord and theirs?

And we owe it to Him Who is the nations' Desire. I say it reverently, if we live in the midst of an incomplete world, we are the disciples of an incomplete Christ. As truly as Christ is "The Desire of all Nations," are all the nations the desire of Christ. As truly as on the one side they stand waiting for Him, so as truly on the other side He stands waiting for them. The Kingdom is waiting for its King, and the King is waiting for His Kingdom.

Some years ago Keshule Chunder Sen, the founder of the Progressive Somaj in India, who came close to the seamless robe of Jesus, but who touched only the hem of the Master's garment, said, "None but Jesus, none but Jesus, none but Jesus is worthy to wear the diadem of India: and He shall have it." And if none but Jesus is worthy to wear the diadem of India, who but Jesus is worthy to wear the diadem of China,

and of Japan, and of Africa and of the Islands of the Sea? My brothers, shall He have it? Will you not lead out and on in the struggle that shall get it for Him? You who are leading in other things, under the guidance of His Spirit, will you fall behind in this? Will you lag in the rear of others going before? Or will you not lead out? Many are waiting to follow.

He waits still for His crown. Let us go out and get it for Him! And when we have got it, let us lay it upon His brow—the brow of “The Desire of all Nations”—and let us cover with its glory forever the scars of His crown of thorns!

Copies of this pamphlet may be obtained from the office
of the Council of the Brotherhood of St. Andrew,
281 Fourth Avenue, New York.

PRICE, 2 CENTS EACH. 100 FOR \$2.00.

Two views of the world & our relation to it.

1. The irresponsible view - the career man
John. Gerson also really believe that the world is fairly content
By others whose are made as shadows - things.
By others whose spirit from pictures in the harvest of God's hand.
2. The responsible view - the way of care & sympathy
This gives rise. Believes the world has needs & come to them

The world's needs

1. A world of physical need - the bare necessities of life
A struggle for existence - we are mean something to them
This hunger, thirst, labor, not necessities given some plenty
but look at India famine
2. A world of social need & in complete need.
Woman shut out of her right. Not disappointed but this is need.
Some good things said about her last - Poets & Men
Man who comes woman showed this - her too
3. A world of great moral need
The Alcoholized Puritans meeting. Tattered - no idea of purity.
4. A world of great religious desire and need
The religiousness of Asia - without religion.
No pastoral, misguided superstition
In the day. No help. No personal proper figures.
No mission, great here. An account to be paid in. Then.
But the truth

And these needs can meet be met.

1. By the political institutions of Asia
Stagnant. Degenerating. Tattered & more evil.
2. By the political institutions of the West
Not immediately applicable.
However opening to emerge in the West.
Julian Hawthorne. All the above need exist in India!
Look at ourselves. We have constantly to be saving our
institutions. They don't come out.
3. By their own religious faith
China really agnostic or Godless men - yet earnest good.
Greece ignorant of God, lacking the message of God.
And their work - some a road deserts
These elements in religion. Demand in India

These wants can be met only in Christ.

It came to meet them. The one ascendant

Nothing did meet them was the conqueror of the forces of liberty.
Called "My servant that God were receive the answer"

Christ is meeting them.

Doing more than politics - in India.

As not in nations only but also in communities.
light & dark villages. clubs & temples in India
Reporting the very life of man. Just say not just
theology, but things. by, history, etc. in a
upside

I lay these two sides before you.

The world & its needs. Christ & his supplies

We stand between them.

1. We owe it to ourselves to bring them together

The moral dignity of the meeting is the purpose

I make no apology

as being for the best of the world. Great people God.

2. We owe it to our dying fellow creatures

We know what they need.

How does one face their needs, if we are to
it from them

3. We owe it to Christ

as we are trying this out of the own

Kellogg Church has now but from 11

Apr 8 m. 1836 - testimony and record of a candidate "of great integrity,

and great talents."

At home settled in by a few in "comfortable accommodation at Atlantic Hotel with food & board."

Drugs instructed to Dr. a notice "Respectfully comes which I Doc. got to adopt in response to the offer of mission & other despatches who say he disposed to cooperate with us in sending the notice to the brethren." ??
had to Doc - "In view of the enhanced price of almost any article of condiments I was resolved that the Commission in the East should be addressed. He raised \$5000 a year."

At the Portland Sppt & Part. p. in an address to an "American Power - others"

1900

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Doctors	203	218		
Common				
2nd form	13,607	15,460	1	7. 10. 1931
Order	4029	4053		More in 1931 than in 1900
Other	60300	72,999		
Open	10993	11039		
Commute	12,542,98	13,176,94	2	More than 1931
Added in 1931	53,595	84,186		
2d number	76,4654	77,1929		
Contract	1833,981	1841,757		
Chh. Community	4329,283	4414,236		
Schools	20,407			
People	10,493,78			4 Almost as many in 1931 as in 1900
in	10,521,773			
Pages	364,904,399			
Shops	335+753			
Patent	2158,349		3	5 times as many in 1931
	66+7840			

As the China Tennis Team Since 1949

Age to Korea mission 2nd 2580 mth mth 3570 Ch

Chen on 4/10/2000

350000 42 1/2 1468 1000000

36 hq. 374425 *Trichostema*

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 84

P. 245 (S) 1/2 3/4

Dinner Sept. 20

Was in "Cory's" story - "Sammy" for look 12.
"Boudier's"

The growth of letters & telegrams - they probably do something

3 dinner could only for "staying post" & "holding post"

The old letters of introduction to go elsewhere.

"Sufficient." The Open Light

Was letters bring back the post. Scher Scott. Goring

The Board in 1891. The Com. had called me. Dr. Wells & other friends. D. G. Bly

The friendship. The L. A. M. Soc. Com. Other Boards. Meeting 12

But not our own story. Keeps the temple of truth. Wessington

"What worth? What do?" J. C. & Dr. Ellman - letters

The essence of the post. Bly's trial 12. Terminal 1895 letters

But enough of post. Show from it even endures. For Thompson
the story to drink new strength in endurance.

The future calls.

The old troubles. Hellen. Steeped, known. "Sweet's father - hold."

The Conference. (1) Keep the cause clear & distinct

(2) Go our own way. Don't be swayed under "Boudier's".

(3) Maintain reputation. Forgive

Carroll's story - "Rohi Ben Ezra" - & John Bats. Disobedience 12

Do take & use thy work:
around what flows my heart,
what strain is't thy. What sorrows find the same!
They turn to in thy hand
perfect the eye as planned
Let eye approve of each & each complete the same!

Ed Darp

the paper after "this today" - Tom Darp, season & paper

Charge to Dr. Plummer "of character & mean" - p. 12

"Forward" p. 19

In Memoriam

the character

papers. on 11.05. minor & season

the license row - p. 33

at 11.05. - 164. ends in 11.05. & 2 food

after Bates said of Bates - a fine preaching

"He had a marvellous facility & copiousness in speaking. There was a noble simplicity in his style; for he just said what he thought & it appeared elegant & good."

The last letter

R.E.J. "The great moments of this American history have been those reunions of divided forces when the past & bitter enemies of the past have been swallowed up in fraternal joy".

5. Coop. & union.

How our work began Dr. Van. inf. but cooperation
 History - See my TB statement. Chapelbridge ^{from Rev 46. p. 137 Rev 4}
 One day here. My TB statement p. 20 ^{Missing book 5th. Rev 38-55}
 Bible translation. On Pioneer Board. Thar. Dixon

6. Our problems.

U.S. RES. p. 262f. Patton p. 161-173.

(1) The persons - story.

Proitz. Old man. New York. Tichitz (Pastor n). John D.D. Bureau n.
 Number. - headed. Ethia. Her. conf. John KCC. KJ. Cal. Growth
 Available. half-cent. play. Presentation. equal

(2) Disposition in office

We have William. Ch. CR. Gordon. ^{Pres. of B.D. Council by 1st.} Rev. Earl Gordon
^{Member in Bureau}
 Howard. Robinson. ^{Chairman} ^{2nd in room of} ^{Chair. Gordon} ^{Beck. Good. Barn. Jones.} ^{Also looking at the Bible}

(3) Spiritual stewardship & power. ✓

Denver Calhoun. In Dunfield. a. f. n. McEwen. Kennedy. Wright.

7. To submit last - Judge. Our Lord. His words - Trench. En. Co. Korean

Fields. Lane I f. w.

has. KXIV. Information

The Achievement of a Century

Here the appropriate place.

U. S. M. S. Script Lorraine

In faithful stewardship - found that it, Timothy

In assertion of the essential Fidelity.

In current occupation.

The bold designs of the boundaries

Survivors - little in hand. Wages, the last 'not not forgotten'.

In direct designations

The central thing to all aspirations. of events common

In Roman, Chantrel "Opus tuum canit" a fraction of the

In education.

In the Roman - Wages are

Calvin Winters.

Wages - Wages

In the U. S. M. S. Lorraine

The name - Wages are - Wages

In the work of Winters

In the U. S. M. S. Lorraine

In the U. S. M. S. Lorraine

In medical work

In the U. S. M. S. Lorraine

In the U. S. M. S. Lorraine

In education.

In the U. S. M. S. Lorraine

In the U. S. M. S. Lorraine

In the U. S. M. S. Lorraine

In the U. S. M. S. Lorraine

In building churches & human society

In the U. S. M. S. Lorraine

In the U. S. M. S. Lorraine

In the U. S. M. S. Lorraine

I must be gone to the crowd untold

Of men by the cause which they served unknown

Who murder in myriad forms of art:

Wear a shawl, and never a stone

Sells of the martyrs who died like me

Not for the price of the old century

Real c. Adri 8 1741

A the fundamental basis

Louise Marnet, Surge, Louisa

On basin 212, *Peruella* sp. *lucina*. *lucina*. *lucina*. *lucina*.

Our attend to R. Truly Yours one

2 Bd. Lecture sketch

Ernest Jordan - I would not let it fasten

B. H. Harvey, fabricator, 46 Grand Avenue, South J. W. Laurie

I Egyptian

Norman Gordon McKelvey, Duran, Cabell, Fla. all fr. Had

And today. Conner. I review,

Phen form. Diff. Lactinide

Other form. Diff. Lickincher
(1) Education. J. E. Hater. Kura must say. & must ad.

Des rivières - les Scheldt et la

GU School Cdn.

The difficulty here is that

Frutiger, Lincoln et al.

(2) hardic.

J. H. Mangels & R. Graham

What a chance. JRC - worthy gain. B. Helman

Controlled by Lyman Ingering

II the indep. action. char.

Just like our own lying in bed. So in Japan. A. Thompson

Country side - A. Stewart

Not ans. dropped at Princeton. Means had gone through

Bent on Bill

Leadum

Montana

III Conf. & union

Our work began so. Then ending. but continued
Baird. Study Policy. Pta Rev. 46. f. 137 on bearing out of 4. Policy 38.55
Our Church practice. As my R.P. paper New York City - London
Bill Smith. President. Schools. Harmon

C. Our further

1. Personnel.

John L. Lamm "not by name"

Quality. All over. Now Daily. New 500. Barbara H.

RAH 72

Fidelity. - Daily & 400. Rev. 515. R2. 262 f. R.L.P. 161-173

He was questioned by Beaman & his father. Chapman, London etc.

Members.

Heard Elmer Pope Rev. Agnew's.

Officer. Blood-pur. Under 500. Private company.

2. Office.

At home. Christian. - friend. An B. attached on both sides. No trouble

Abstract

Notionism. Secularism. Humanism. Common - "I am on road"

3. The Deacons and. Wm Martin. for. 44.37.

Just last week.

By their friends

Health. 1000. 14

4. In ideal, longing in man's heart which only Christ can satisfy.
 "The Garden Book" - The enormous influence of Christ. I wish the Church did better.
 A true man of God. Religion. Paul. Canon. Good Luck.
 The new situation - Christianity. The Christian's struggle. The Church.
 A true conception of humanity.

An enormous task.

An hour in the day. Seven years. After years, and years of
 our religion - its own, = Christ. Dankmann

6. In Christ and in our Christian, largely, I think.

"Our religion" - John's Book - Paul's Challenge

The fundamental ideas between Christ's Church - the Church - God's Church

In our Christian - Christ, & God.

In our Church, here, from Christ's Church - the Church. The Church

In our Church, Kopena at Kopena.

An immense uncounted power. Christ. Church

5. In cooperation with, reference to the appeal of the Church.

The Japanese message. Kopena message, 49. The Church's message. 44

49. Kopena 49. Kopena 49

Church - as others. Church.

Church. K. J. Paul. 309.

Church. As hope. The Church's message.

7. As too stand on the ground

The Church's message. The Church's message. The Church's message. The Church's message.

"Baptism & mission" - Church & mission. Paul

Comend Lunden

How rejoiced many would be to be here today.

Louisa Lunde & Mrs. El. Skift.

Phoebe, Priscilla, Emma, Lora, Damaris,

and Mr. Paul. - the friends of our dear woman. Dr. Bucknell says "as right as"

But it is of our dear friend who are gone that we think especially.

I named many of them with you.

I met one time a woman of 37 and those early years down on & in story of the

But I will name only three here.

Mrs. J. K. - Mrs. G. S. D.

Mrs. Deane. - Her letter to Mrs. Stearns

I said there but one more - Miss Hubbard. The card. "Grave for persons and the house"

Now Miss Lunde's paper with Brown's book by all.

But we recall and thank God for the glorious company of the women friends there.

Elizabeth Jones. Miss Hubbard. Mrs. Lunde. Miss Smith's early.

Em. Skift. & our dear friend - getting in her own work. Mrs. Light's story.

Pure devotion. Kate "Grave on the ground" the book. Emma Clark. Ellen Skift.

The missionary women

The single women - by right of course I did above last Sunday day.

The married women. Mrs. Fuller Lunde. Her story - Gratitude.

The present time

The service of women

The future of this women world.

Prague history "Don't die light". "But any wonder that there is a far away
look in the eyes of one who many years ago came back from burying her tiny
baby while her husband was away on an American ship, only to find the
milk they had so hoped might come from Scandinavia in time lying on the door step?
"A little grave in the cemetery here tells of another mother's struggle and again the
husband was away" Parents' mission met. 25th & 4th. Another
cup "you are from" "but not being so far from the Coast of South England?"

The Achievements of Yesterday.

Our Princeton band. Home visit 1897. 2 fold. That year. Dreamed.
Simpson re.

the antecedents.

Gilden. Christ. Plan. Wendy.

The Cambridge Band "Eng. Ct. Army" Keith Hakonar

The early grass. May suffer. That is. Clark's answer in the Book
of Land grass. The same.

The Kennick Muddy. Green. Mountain Fairies

What I have seen & known.

1. The glorious company. "The noble army of martyrs joins thee." Pres. Hume

1. The glorious company, "the noble army of martyrs joins thee." These others
 & will thus have been 4 martyrs. Pittier, Pincoff, Taylor, Stodge (Gates took
 Edwin, Christens, Shedd, ~~some others~~, Jack Williams, Beane.
 I had a son - also an other but I don't know his name.
 Mary Rogers

The lady a nurse - older man who helped me
for Alexander. Mc Cook. Ellingwood. Jackson Smith. Houston. Lambeth

2. His great misdeeds.

Gschmeier, Karlson, Taylor, Kierin, Verbach, Paton, Boldwin, Chackalan

3 National leaders.

Nesima, Nemura, Chatterbox, Eriosema, Huka. ^{far - 100 - 1000 ft.}
Datto, Haka, En Haka, Jaki.
Pas. Gundi, Chirabur

for both of surprising it all quickly. One would like to see it.

4 And the Valentines who love you. By life & by death

Shams Sarker ST. E. J. 1970

du. over. Grounbe. dy. de. J. G. W. W.

The cloud of ammonia

has been had first in the classroom, afterwards in the public ground where the school is held.

2. I have seen the F. *Bushy* *crucifera*. Only I have seen it here.

2. In many communities, people feel that they are not being heard.

3. In the country with pine trees, long trees, later, fresh sea, the night in the house

2. The introduction & central thesis

1/2 2d on 1st
In the Creation of personhood. 2d in London. Chas. J. ...

Adventure

J. L. Towne
 J. P. Cochran - short
 J. T. Towne
 May Jewell

- [illegible]

Foreign Missions with a Forward Look.

Is there any forward look? Are Y. & M. done?

1. Their central task accomplished. No Church established. From now on known
2. Even if not. They sent go. on CB (24). I. M. J. do all ideas & motives obsolete
No more no longer felt - but lost
No all movements & plans are gone
No more A.M. religious no longer regarded as false & inadequate
No more religion of our own worth giving

There are some difficulties

not greater than 11 old.

There now will have a very families and

No fathers had then all. Return

And more & more

Canon debate, jubilation during 1940. Persia Colonial

As. Bapt. mission in China

There now diff. simply parents are father. Lead in education.

Nationalism, Humanism. Persia seen in 9. 7. 1940

Nationalism

has become. Fellowship of Father

Communism

Islam & Christian.

Democracy & separatism diff.
Church. Colon

And new opportunities Rev. J. S.

Contracted and the moral impetus.

Democratization of all religious life

Refuge for the masses of poor, army, etc. etc. etc. etc. etc.

Revolution of common. San Dofin

No efforts. Demolished. From W.E.

And new movements are

Liberal. From France

Ep. - the call of the church

Many - Lutheranism. New. Dillman. On 10. 4. under German

Disposal - the 10. 4. 1940. Many. Under the

Japan - Korea. We lay it on you. After Part 7. f. group

The Mission Message = the Gospel of the Empire given Christ.

Intimate, significant to how the new doctrine is the message.

Foundation. Edinburgh. Questions: ethical message, essential.
multiphase and.

1. The other message is unique, final & universal

1. The warnings answered by Jerusalem.

2. The Roman document. ³⁴⁷ Richter ²⁹⁰ Allen ²⁹⁰ Burke

Chas 3224

N. Japn 350

3. The final message. Part 88 p. 402

2. Why. The absolute faith

1. In its ethical essence 359

independence
4. In its incarnation ' 366
p. Roman. Strong

2. In its idea of God 361

3. In its human reality as a ^{unique} being and of God.

3. But how proclaim it?

1. How did early Church. Body remain in act. Harbuck

Not the Resurrection Act I: 22; IV: 2, 33; XV: 11, 18, 32; XXIII: 6

2. How man in? The answer is human. Jos. XV: 1

(48)

3. How in emphasis like a double? pp. 364

4. By deed or word or act? V. B. 51. Messer 413

4. This is the message of our message. It is in 96-97. It is in 1909

Part '26. Human man

"There are just two things, I find, that move men - the example of
brotherly love in Christ Jesus and the satisfaction which Christ gives
to the heart that is longing for God."

Our Aim

I have often spoken on this subject before and always from the point of view of the enterprise as a whole. This time I want to speak of it from the point of view of the individual. What is the aim of the preacher? What is his aim?

1. To preach Christ in the foreign field.

Is the preaching of our Lord Christ. Christ is the great leader
then our words

Living Christ is the most effective preaching.

Examples: He Crisp, Dr. Newton.

The only successful preaching anywhere has been

What is it to preach Christ?

Practically. Benson's Rules

1. Unselfishness.

The aim is to work without recognition

2. Modesty from pride

This is the aim of the preacher.

We must have what we propose to give

This aim makes other things necessary. Unselfish. Modesty. Thoroughness. Righteousness.

Live true from the heart - true thinking

The great need. Proverbs.

2. To preach Christianity.

What is Christianity? Jesus. Doing good.

What is it to preach it? Parker. Hughes.

What does it require?

Living to the people. Harnack, Harnack, Harnack.

Love for them. Bryan.

Perseverance. John. Hudson.

Thoroughness. Jesus. Right. Christ.

3. To make sure that

to "not responsible for results." Peter the First, Russian.

to "not saving." 2000 ans. etc.

We must see more and must adopt our method to fit to

In education. Method. Progress. Education - etc.

And make sure that. Russian

Not an good business. our hadi method.

4. To establish the Christian Church.

What is the Christian Church? Korea is

What requires shall we let up to membership?

On what basis, in what character established it?

These questions. Sawagawa

What relationship between to it when let up?

You are not already set up and strong men. - China, India,

Japan, Russia, etc.

It is not already set up.

5. To have the evangelization of the world.

1. By doing our own part.

2. By spreading the ideal for the native Church. Peterman

3. By raising up native agents - voluntary.

4.

6. To do as the good as can

Dr. Hearn's first part. Or perhaps religion

But the enterprise aims strongly at the points named

And its aim not to be expressed with results or methods.

Keep the aim clear and let our eye on it. and as
our results & methods by it.

On the first page the history the Chh. Chh. & Sts. mission are compared 4.2.8

At one of Sts. evidence the Chh. mission to take on the world

Pat's sermon at St. 21

2 Sts. to the Samaritan - Resp. Letter for VIII. 17

2 Sts. to the Pope & the Council VIII. 29

" " Letter to London X. 19

2 Sts. begins the Pope Mission XIII. 2. 4

and authorizes to XIV. 8

and directs XIV. 7. Supposed then not

Other policy. XI.

and sends to London XX. 26

2 Sts. Sts. & new church began & then I. 5. 6

and on spirit A. IX. 31

One of Sts. can indicate for m. spirit. Camp. Shepherd. Down. As & St. Th. & 31.

to show for people & as church today. This exception - with first St. spirit.

One of Sts. could have presented to the St. conference as the entire church, on mission.

on conference & conference. An important character & connection. An evidence

We are dependent on Sts.

for the missionary program

English mission - initial human power.

The theology of mission

to St. 2.

on problem today

English. Other method.

The church & English mission

for the religious foundation

the 4. mission - mission. Direction on what human & St. spirit

Paul. Spirit Power

from the holy & for the holy & for the new women

that also companions but they are. We believe our church

Domestic

new. Show good people. Method. 2ndly any nation - but good

and. Power. At Sts.

In my power

In founding and address

The Long Walk. Dec. 11. 4 1 P. 4. 12

The end at last no further of this 5th. 11. 4

Atthabasca. Philips

Not an American but to find it 3rd

In coming back. in changed here

For some - Ketchikan. Wash.

As if two observations and examination.

In skin work.

Being a folk from at Liaspore

In one position at 1st 11th

In one B.P. The definition I have seen. for which Melbourne.

Two other figures

Monday. 11. 11th - we work with this 11th 11th

The 11th 11th a voluntary action. of 11th 11th a 11th 11th - a 11th 11th.

To the 11th 11th 11th 11th 11th 11th 11th 11th

What the 11th 11th 11th 11th 11th 11th 11th 11th

Monday 11th 11th 11th 11th 11th 11th 11th 11th

Don't mind saying "O God, I am the 11th 11th 11th 11th 11th 11th 11th 11th
the 11th 11th 11th 11th 11th 11th 11th 11th"

Colossia



ASSOCIATION MEN

VOLUME XXXI

DECEMBER, 1905

NUMBER 3

SIR GEORGE WILLIAMS

Born October 11, 1821.

Founded the Young Men's Christian Association, June 6, 1844.

Died November 6, 1905

Knighted by Queen Victoria, June 6, 1894.

Accorded the Freedom of London, June 6, 1894.

Beloved and honored by men of all nations and races, for he was a man of truth, of great love, of large service and noble character.

The Queen knighted Sir George Williams, in 1894, in recognition of his services in establishing the Young Men's Christian Association. His death on November 6, 1905, has called forth tributes such as have been given few men. In further recognition of his service to young men, interment in the great cathedral of St. Paul's has been granted, no such honor having been before accorded to a man of business. In the crypt of this cathedral have been interred such distinguished men as Joshua Reynolds, the artist, Sir Arthur Sullivan, the composer, Lord Nelson, the Duke of Wellington, the Christian soldier General Gordon, Sir Christopher Wren, and the Christian poet, Bishop Heber. The memorial advocating this interment was signed by the Lord High Chancellor and Lord Chief Justice of England, the Lord Mayor of London, Lord Kinnaird, the Archdeacon of Westminster, Prebendary Webb-Peploe, Prince Oscar Bernadotte of Sweden, the Archbishop of Canterbury, the Bishop of Ripon, Lord Overton and many distinguished citizens of Great Britain, supported as well by twenty-three

mayors of leading cities and by the International Committee of the Associations of North America and the National Councils of thirteen countries. Great Britain and Europe, the

Church and the State paid marked deference to this man who in 1843

came to London as a clerk. He

is laid to rest in St. Paul's,

under whose shadow he

had formed the first

Young Men's Christian

Association and lived

and worked. He

was the founder

and leader of the

Association, president

of the

National Council,

a member of the

World's Committee,

and above all

was a man of un-

spotted business

character and

splendid energy.

He was well

worthy of this

tribute paid to him

by the International

Committee: "His

memory will be cher-

ished and honored

supremely because of his

preeminent fidelity as a

generous, self-sacrificing,

tireless friend of young men,

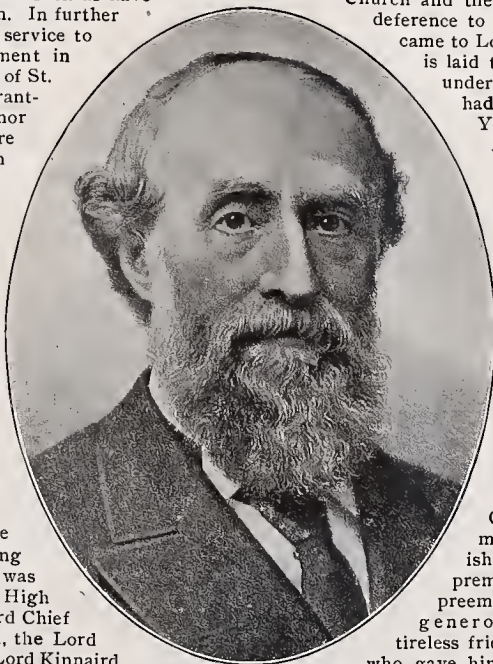
who gave himself in every form

of loving service to them and to work and

workers among them. He never ceased to be

himself a young man in his sympathies and service.

Active and generous in over thirty societies seeking the welfare of his fellow citizens, his principal life work was devoted to



young men in his own and every land. With never ceasing emphasis he confessed at all times that of this loving ministry he was neither the author nor inspirer. Both disposition and power to accomplish it, he said, came to him from his God and Saviour, whom he loved, worshipped and adored, and to whom he was ever seeking to bring young men, that they might receive from Him by faith, the life of which he himself had become possessed. We cherish his memory as an inspiration to better service in

extending the Kingdom of Christ among young men."

He is gone who seemed so great—
Gone; but nothing can bereave him
Of the force he made his own,
Being here, and we believe him.
Something far advanced in State,
And that he wears a truer crown
Than any wretch that man can weave him.
Speak no more of his renown,
Lay your earthly fancies down,
And in the vast cathedral leave him.
God accept him; Christ receive him.

The Burial in St. Paul's Cathedral

Where shall we lay the man whom we deplore?
Here, in streaming London's central roar.
Let the sound of those he wrought for,
And the feet of those he fought for,
Echo round his bones for evermore.

The funeral ceremony in St. Paul's Cathedral was attended by a vast assembly. All parts of the world were represented, while many persons who were unable to gain admission to the cathedral lined the route taken by the funeral cortège to pay their last tribute of respect.

For many years no such impressive funeral procession has been seen in the city of London. In the Strand, Fleet street, and along Ludgate Hill numerous business houses were fronted with black shutters, while at each of the churches adjacent to the line of route a funeral bell tolled.

From Exeter Hall there proceeded a long line of carriages, numbering nearly three hundred, conveying representatives of one hundred religious and philanthropic bodies and societies. The mourners included six hundred delegates from two hundred branches of the Young Men's Christian Association in the United Kingdom, and deputations from the two hundred societies with which Sir George Williams was connected.

The branches of the Association represented included: Scotland (Scottish Executive), Ireland (Irish Executive), London and suburbs (forty Associations), Liverpool, Manchester, Glasgow, Belfast, Birmingham, Cardiff, Leeds, Newcastle-on-Tyne, Sunderland, Bristol, Sheffield, York, Wakefield, Blackburn, Hereford, Kendal, Leamington, and some forty other towns. Distant corners of the Empire also sent delegates. The representatives of the Association branches in South Africa were Mr. and Mrs. W. Gordon Sprigg, of Johannesburg, and Mr. John Hardy, ex-president of Pietermaritzburg. Australia and New Zealand were represented by the Hon. Sir Henry Stephen, ex-Judge of the Supreme Court of New South Wales and vice-president of the Sydney Association, and Mr. R. A. Dallen, Hon. Secretary, Sydney; Canada, by Mr. R. D. Noble, Montreal; India, by Mr. J. W.

Fido and Mr. Frank Clarke, Bombay; and there were delegates from Switzerland, France, Germany, Holland, Sweden and Finland.

At the residence of the late Sir George Williams, in Russell square, a second and smaller procession was formed. Leading it was the hearse bearing the coffin.

The twelve pall bearers were: Lord Kinnaid, Count Bernstorff (first secretary of the German Embassy), Sir Joseph Dimsdale, M.P. (Chamberlain of the City of London), Mr. F. A. Bevan, Mr. J. H. Tritton, Mr. S. Hope Morley, Mr. Martin John Sutton (Reading), Mr. Charles Fermaud (Secretary World's Committee, Geneva), Mr. C. J. Procter, (Lancashire), Mr. W. H. Hodder, Mr. W. H. Seagram, and Mr. W. H. Mills (Secretary English National Council). Shortly before the arrival of the funeral cortège the Lord Mayor, with his Sheriffs, entered the cathedral in civic state, and were conducted to seats in the chancel.

Forty-three ministers of many denominations were given places in the choir with the clergy. Among them were Bishop Eldridge, of the Reformed Episcopal Church, Dr. Clifford, the Rev. Thomas Spurgeon, the Rev. C. Ensor Walters, the Rev. Mark Guy Pearse, the Rev. Silas K. Hocking, the Rev. Thomas Law, the Rev. Alex. Connell, and Dr. George Hanson.

Before the service commenced, Chopin's Marche Funèbre was played on the organ, and the "Egualle" of Beethoven for four trombones was played in one of the quarter galleries under the dome. The procession of choir and clergy left the south choir aisle, preceded by the cross, and made its way to the great west door to meet the body. Then, very slowly, it came up the nave, the choir singing the opening sentences beginning, "I am the Resurrection and the Life," to music by Dr. Croft, without accompaniment.

The coffin was borne to a catafalque, draped in crimson, and surrounded by flowers, which had been placed under the center of the dome. Over fifty clergy were present, the

A Tribute by Dr. Gunsaulus

FROM THE ADDRESS AT CHICAGO'S MEMORIAL SERVICE TO SIR GEORGE WILLIAMS.

The thing that most of all is unexpressible, undefinable as a perfume, or the effect of a song, is George Williams' touch upon human character. The sublimity in the man's life was of that simple character which all the way through attaches itself to every really great thing. It would not do to suppose that he wove into the texture of his career any kind of silken thread which does not come before every man's touch and is not within every man's reach. The last of all men who could be considered a genius, unless superior powers rightly organized make into a phalanx of strength his order, his absolute obedience, so that they come to be a unit, and make an integer of character. Unless power to pervade rather than to penetrate; to command as the sun commands those ice fields, great movements, that are held imprisoned with the frost; unless the power that melts softly, but surely and steadily, be called the highest expression of strength in the universe, you must not call this man even a strong man; but if faith is the one supreme activity of the soul, in which all the forces of intellect, sensibility and will are one; all the lines of the soul run up into one great dome with a vast lens shown to the sky; if faith is supreme, then we must confess a certain supremacy in this man's character almost unequalled in any single life that ever came within touch of my own. If foresightedness, genuine confidence in the future of humanity, certainty as to whether man shall come up to God's expectation of him; if that be mental power that foresees that at last it shall not disappoint the sublime investments of his Creator; if that involve any quality of genius, then we must confess him to have been a man of genius. And so what seems to be a very simple life gets, by its sublimities, to be so much more than a merely simple affair.

This man had within himself the right divine to speak to the most unfoolable lot of people the world knows—young men. George Williams met young manhood with square honesty and faithfulness. No man had any doubt of his right to talk about the spiritual life. His personality shone before the young men of the world as the man who had the right to talk religion to young men, because he had always paid a fair wage.

I never heard him talk when he did not speak of the Kingdom of God; a thing that focalized all the rays in the community upon the Christ. And I never heard him speak of that word Now in which he did not realize that the other side of Now was the eternity in front of us, and this side of Now was the

eternity behind us. The ageless time underlay his speaking and his acting.

He knew that such a man as Alexander Hamilton, with creative power for a new government, would get his vision of a nation if he ever got it at all before he was twenty years of age. George Williams was a philosopher of human nature. He saw distinctly that it is in the fact that a young man has never been defeated; it is in the fact that he believes all time is his; his enthusiasm, his elasticity, his readiness of application, his resources; all these are the new irrigating element by which God from time to time enlarges this arid world by the gift of young manhood. The greatest idea of George Williams is the Young Men's Christian Association. He and his associates in Britain and other lands grasped the fact that it could grow and be grafted upon. The Young Men's Christian Associations of the world have seen distinctly that the most serious problem a young man has on his hands is himself. George Williams knew that the Bible is the young man's book because it is a book dealing honestly with the dreadful fact of sin. No man in England, amidst the discussions of his time, held more level pace, walked with sturdier and more honest step than George Williams, saying as he did that this Bible was honest with the great fact of sin.

The Discoverer of the Association Idea

BY THE CHAIRMAN OF THE INTERNATIONAL COMMITTEE.

The Young Men's Christian Association as first organized by Sir George Williams sixty-one years ago contains the fundamental elements which experience has proven to be essential to success. Coming to London as a young clerk in a large store he lived with his fellow clerks over the store. Calling together those of his associates who were Christians they organized to work for the good of their fellow clerks. It was thus a definite work by young men for young men. The need of his fellow clerks was not necessarily the greatest need in London, but it was the one under his notice, and the one which he and his fellow clerks were most fitted to cope with. This principle has now become established as one of the foundation principles of the organization. Associations which have departed from it and taken up miscellaneous charitable, philanthropic or religious work have in nearly all cases come to grief.

But more important than this, the first Association was organized for distinctively religious work. Social fellowship and the bettering of their physical surroundings was an incidental result of the movement, but the organ-

ization was primarily a religious and not a welfare work. The dominant note of Sir George Williams' whole life was his religious character—his love for the souls of young men.

The great lesson of his life to Association workers to-day should be to teach us the indispensable value of religion as the center and inspiration of our work. There is no other motive which will reform the lives of young men and lead them to be better men and better citizens. An Association may prosper without a gymnasium or athletic field, without educational classes and without many of the valuable adjuncts of the modern Associations, but if it attempts to get on without the spirit of Christ as the central power of all its work it is doomed to failure. This principle adopted by Sir George Williams in planting the first Association has been abundantly verified by the experience of the past sixty-one years. We may well recognize Sir George Williams as a master builder who laid wisely and truly the foundations of the Young Men's Christian Association.

LUCIEN C. WARNER.

The Founder

The Young Men's Christian Association is a brotherhood of men devoted to the loving service of other young men and it is also an organization related to other organizations and equipped with employed officers, buildings, agencies of supervision, to promote its widest possible extension to and among all classes of young men on every continent.

Sir George Williams was founder and father of both the brotherhood and the organization. His sympathy, counsel, money and effort were freely given to develop and extend the organization in his own and other lands. But the emphasis of his influence, his chief solicitude and endeavor were given to the brotherhood—to loving service of young men one by one and to bringing them by prayer, precept and manly persuasion into the love and life of Jesus Christ. What was first and fundamental in the Association—its religious life and work—had such right of way with him that he sometimes seemed to regard this as its sole work. He was, however, also friend and promoter of the organization. In fact, nothing relating to the welfare of any Association in any land was a matter of indifference to him. So he was the faithful, generous, loving father of us all. Because of his supreme devotion to the supreme aim he was to every one of his Association children, young or old, officer or member, a shining example worthy of all imitation. His memory will be cherished and his name honored and perpetuated because he exemplified in

youth and age the model member of the Young Men's Christian Association, impersonating and manifesting the Christlike spirit toward young men.

RICHARD C. MORSE.

An Appreciation

The passing away of a great life calls the attention of the whole world to the possibilities for good which lie in the well-directed effort of a single soul, for the good of humanity. It would be impossible for any one to compute the value of the contribution which Sir George Williams made to the higher life of mankind.

If Sir George Williams was not the first to see the need of spiritual work among young men, he was at least the first to act with vigor, and to use organized effort to meet their needs. And this, upon the largest and wisest lines, for body, mind, and soul. He recognized the social side of man's nature, saw that the opportunity of gaining recreation under good influences was a necessary safety-valve to young men, provided for intellectual activity and growth, and, above all, sought for wise means to bring the teaching of Christ to the hearts of men.

My reminiscences of Sir George Williams are among the most precious memories of my life. When I visited England in 1892 in the interests of Wycliffe College, we bore a letter of introduction to Sir George from his old friend in the work, Hon. S. H. Blake. We saw Sir George in the office of his great London warehouse. There was a long row of people waiting to see him.

Sir George greeted us as if we were among his oldest and warmest friends, and appeared to be quite willing to give up his entire time to us. We had been told not to ask Sir George for a subscription, as his counsel would be of more value in seeking financial aid from interested churchmen than any subscription however generous. But the exigencies of the case made it necessary that we should have our subscription list headed by some well-known churchman, as a guarantee of the character of the work of the college, which was but little known in England. We therefore used every argument to induce Sir George to give us not only the benefit of his name but also of some substantial aid in money. He listened to our arguments in his own kindly way, but appeared to us unwilling to give a penny. I remember well how he said that "The lady who had preceded us had carried away fifty pounds." "Yes," he said, "it was a hundred pounds yesterday, and a hundred pounds the day before, and a hundred pounds the day before, and a hundred pounds the day before. Why there is no business that can possibly stand it." Then, as if impelled by some unseen force, he took up the subscription book, wrote down a hand-



WORLD'S CONFERENCE LEADERS AT HAMBURG IN 1875.

Sir George is seated in center of second row from the top of picture.

some subscription, and handed it back with a kindly smile, saying that it gave him great pleasure to help so good a work. And, laughingly, he went on to remark, "I was only trying to see of what kind of stuff you were made."

W. J. ARMITAGE, M.A., Ph.D.

Halifax, N. S.

Finding a Name and a Home

One of the most interesting of my many personal interviews with Sir George Williams was the very first one, which occurred in his private dining-room in his business house, in which he described the naming of the Association, and also the canvass for the money with which to purchase Exeter Hall. He said in substance, concerning the naming of the little brotherhood organized on that eventful 6th of June, 1844: "I had given little thought up to that time to the name of the organization, as our minds had been so centered upon its aim and methods. It was necessary, however,

to give it a name, and the name came about in this way. Some one suggested: 'It is an association—it is an association of men—it is an association of young men—it is an association of Christian young men, whose aim is to Christianize other young men. Let us call it, therefore, Young Men's Christian Association.'"

Speaking of the canvass for the money for the purchase of Exeter, which, by the way, was the most colossal undertaking of its kind ever undertaken up to that time in Great Britain, he said: "I first devoted a great deal of time to prayer. I next decided that I personally must make a liberal contribution, which I fixed at that time at five thousand pounds. I then called on a distinguished friend of the Association, told him what I had done, and proposed that he duplicate my subscription. After some little persuasion, he did so. Having decided upon his own pledge, he at once eagerly entered into the project of enlisting

other similar pledges, and suggested a very prominent benefactor, as one who would probably respond, and agreed to accompany me at an early day to interview him. The interview was arranged for by writing. The gentleman heartily granted the interview and remained at home on that particular day for the purpose of receiving us. He had little idea as to the nature of our business, but probably supposed it was of a commercial character. He was quite taken aback by our proposition, but a little vigorous persuasion on our part called forth from him a very generous pledge. Thus the canvass went on, and the two distinguishing features of it were personal work and prayer."

I first met Sir George on a summer evening, in the year 1881. I shall never forget the heartiness of his greeting. His hand-grasp and hearty welcome to the mother country let me instantly into the secret of his power. His magnetic grip on the hearts of young men was instantaneous, and he drew them to him from all parts of the world. Few men, if any, have ever lived who will be welcomed in heaven by as large a circle of young men, whose lives he touched with wonderful power, as our beloved and now glorified founder, leader and brother, Sir George.

LUTHER D. WISHARD.

New York City.

The Dominant Note of His Life

BY JOHN R. MOTT.

The first time I ever called upon the founder of our Association movement was in the year 1894, shortly after he had been knighted. During our conversation I asked this question: Sir George, what objects had you in mind when you organized the first Young Men's Christian Association? In replying he said that he had had but one object and that was that he and his associates might be united to win more largely their fellow young men for Christ.

The last time I saw him was in May in his private office in London. He was apparently fast failing in strength. One evidence of this was his inability to attend closely to any subject of conversation. I reported to him at some length certain facts about the Paris Jubilee Conference and about the spread of the Association work among the Japanese soldiers. Suddenly he broke in on me with the earnest remark, Are you ever thrown with a man without speaking to him about Jesus Christ? Although his question had no reference to the subject of the conversation it was strikingly suggestive to me, for it revealed his master thought and passion. The thoughts to which a man's mind unconsciously and most freely revert declare what he really is.

As I bring together his words in these two interviews and recall as well the impression which he has made upon me on other occasions. I am led to say that the dominant note of his life and work was the evangelistic. Somewhere I have heard it said that the book which exerted the greatest influence on him in his young manhood was the Revival Lectures of Charles G. Finney. He never lost the impulse. Among the many talks and addresses I have heard him give I do not recall one in which he did not strike this note of evangelism. In all his written communications to the Association brotherhood throughout the world he fervently appealed to the members to realize in experience the power of Christ and to extend His sway in the lives of young men.

Who can measure what a mighty influence our founder has exerted on the whole course of our work as a result of his constant and strong emphasis on the spiritual character and evangelistic objective of the Association? What a heritage and what a safe directive his example and life-long advocacy of this great central idea will ever be to the world-wide movement which he inaugurated!

His Message to America's Young Men

COMMITTED TO HON. JOHN WANAMAKER.

Since the days of Paul and Timothy the young men have had no greater John the Baptist as a leader than George Williams, knighted by Her Majesty Queen Victoria for brave, strong lifework for young men.

The fact that he was a great merchant is small in comparison with what he was as a great Christian, mobilizing the forces of young men and marching them on in the great forward movement of which he was the head for more than half a century.

He being dead, yet speaketh, for this is the message from him to the young men of America, given me at the Hotel Continental, Paris, on April 29, 1905, when too feeble to attend the sessions of the Paris Jubilee Conference, and afterwards reaffirmed upon my last visit to him in London in June, when he said fervently:

"My message to the Young Men's Christian Association is—

Watch the adversary,
Love one another,
Keep true,
Fight on,
Win the battle,
God bless my dear brethren."

The benediction that he gave me with his hands when I left him four months ago I pass on with this message to his brethren of the Christian Associations of North America.

JOHN WANAMAKER.

office, so it was resolved to appoint a paid secretary, and T. H. Tarlton was chosen. He proved himself to be wonderfully efficient. Under this able and energetic secretary, combined with the active cooperation of George Williams and his coadjutors, the Association grew very rapidly, and some branches in different sections of London were organized, and ere long in other large cities in England and Scotland. By this time the financial side of the work had become pressing, and Mr. Tarlton personally waited upon many of the employers to solicit their interest and their aid in carrying on the work.

The Last of That Honored Group

It may be interesting to many when I mention that the late Rev. James Johnston, who died in October, within a month of the late George Williams, was in 1844 and 1845

an assistant in the same house of business as the writer, and was one of the little band that met in the coffee house, Ludgate Hill, and afterwards at Radley's Hotel. James Johnston left business, studied for the ministry and afterwards went as a missionary to China. After some years he was obliged by reason of impaired health to return home, and became the minister of Free St. James's Church, Glasgow, where he labored faithfully for many years.

There may possibly be one or two still alive of those who were present at the organization of the parent Association in London, but the likelihood is that the writer is now the only one left alive and on pilgrimage to Emanuel's Land, and at the close of a long and busy life it is a blessed thing to say with the great Apostle of the Gentiles, "We know that if our



EXETER HALL, LONDON, ASSOCIATION CENTER.
Secured by the gifts and efforts of Sir George Williams.

earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens."

It should be mentioned that in the early years of the Association George Williams was the most conspicuous and foremost in prosecuting the aims of the Association, and this he continued to be. Many of his associates in the early stages of the Association, soon afterwards left London for other places (the writer being of the number), but it was the lot of George Williams to be anchored in business at Hitchcock's, St. Paul's Church Yard, and to be laid to rest in St. Paul's Cathedral as Sir George Williams, beloved by many, honored by the highest in the land, and respected by all for his useful, consistent and exemplary Christian life.



THE FAMOUS ROOM IN THE WAREHOUSE, ST. PAUL'S CHURCH YARD, LONDON.
Here the Association first met. Here could be met almost every day representative Association leaders from many countries.

The Last Americans to Visit Sir George

For the many years during which I have been interested in the work for young men on the Continent, it has often been my pleasure and privilege to call on Sir George Williams. The call usually led to a lunch with him in the famous old "Jerusalem Chamber." During these visits I have secured rare views into the inner life of this man who of all men loved men, and with such steadfast persistence sought their conversion and welfare.

Probably Mrs. Stokes and myself were the last Americans to lunch with him in this historical room. One was almost always sure to meet here representatives not from England alone but from remote parts of the world, whom Sir George would question as to the welfare of the Association in their countries, inquiring with the deepest interest as to the Bible classes and meetings. Always solicitous for the Association movement on the Continent, he followed with attention the story of my recent visit to the Associations of Europe. As I told him of the interest evinced by the King of Italy and the Emperor of Germany in the enlargement of the Association's serv-

ice to the army, in which nearly nine-tenths of the young men of Europe are enrolled, he said, with deepest fervency, "I thank God." When the progress of the Association in St. Petersburg, with its enrollment of 1,000 members, and the appreciation of the building just purchased, with the promises of support from bankers and others, were made known to him, he exclaimed again, "I thank God," and again said, as I told him of the great progress of Bible classes, "I thank God for the young men of Russia." He followed closely the story of Association progress in Stockholm, Copenhagen, Christiania and the Central Committee at Geneva.

Sir George was more deeply interested in men than in the movement or even an Association, and rarely would we leave the little office room down stairs without a season of prayer. He gave me his blessing like a patriarch. A man could not be in his presence long but that George Williams would inquire after his spiritual welfare. When attending the convention at Glasgow, several years ago, he was in feeble health. My attendant, who assisted him in disrobing, he constrained in

fine Christian spirit to kneel down, and together the knight and the serving man joined their voices in prayer. Of few men could it be said as of him: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

JAMES STOKES.

New York City.

The Benediction in the Old Room

When I visited London last May I did not dare to hope for a conference with Sir George Williams. We had seen him at the Paris Conference and felt quite satisfied, knowing that he was in extremely poor health, and therefore not in a condition to receive us. Mrs. Tibbitts and myself had called at the firm of Hitchcock, Williams & Co. and asked that we might see the room in which the Association was organized. We were promptly informed that Sir George was in the room and requested that we be brought at once to him.

As the door opened we were met by our aged friend. He cordially greeted us and bade us welcome to the Association room. He briefly reviewed the leading events of the Paris Conference, and then spoke most appreciatively of the work done in the United States by the Association. He said, "Oh, you men of America!" and then emphasized it, "You men of America, how greatly our Lord has used you in firmly establishing the work there!" He then asked many questions about our buildings and membership, and seemed particularly interested in the recent development in Bible study. Before parting, he asked

that we might have prayer together. He led, and as I recall it, I am still convinced that it was the greatest prayer that I ever heard. Feeble as he was, voice low and trembling, the dear old man talked with God. He thanked Him for the great work accomplished throughout the world, by the faithful men that had been raised up, and who were carrying the Gospel to every creature. He prayed most earnestly for the men of America; thanked God for their vision and consecration. He prayed for the young men of Russia and Japan; and earnestly pleaded that there might be peace on earth and good will to all men."

After we arose from our knees, I asked him if he had a message for our young men in America, and, after a brief silence, he said: "Yes; tell the men of America to 'seek first the Kingdom of God and His righteousness' and not to think too much of the things that are temporal, for the true riches are only to be found in Christ Jesus." He then said: "My brother, we will never meet on earth again. I am just waiting, waiting for His call." Raising both his hands, as in benediction, he said: "May God be with you, and make you and all your faithful workers very useful in His hands, to the salvation of precious souls."

After a hearty handclasp, we again passed through the historic doorway. As I looked back and saw him sitting before the open fire, with bowed head and hands clasped, I realized that when we should meet again it would be in the presence of our King.

GEO. F. TIBBITTS.

Washington, D. C.

Glimpses of the Man

The first impression which came to me was the vigor and dignity of the man as he presided over the great convention of 1904 with grace and skill, and as I met him and he gave me his warm hand-grasp and that smile of welcome, not forced but natural, I did not wonder at his popularity among young men, or the hold which he had on the hearts of thousands. It was my privilege to be present when the freedom of the city of London was formally presented to Sir George Williams. It was the most impressive pageant I have ever witnessed. A great man has departed from among us, quiet, modest, unostentatious, and yet a man whose influence has extended around the world; asking little for himself, and yet receiving the love and homage of millions.

I. E. BROWN.

Illinois.

I was astonished when lunching with Sir George Williams last June to see how well preserved the venerable founder was. On my saying

that he looked more like a man of seventy than one of over eighty, his son remarked, while a merry twinkle filled his father's eyes, that his father often said that he had been a life-long abstainer and that was good for ten years' addition to any man's life. The impressive things to me about Sir George Williams on the occasions that I have met him have been: His simple, unobtrusive character; the joy in his life—he had a constant experimental knowledge of the Christian life; his steadfast adherence to the first things in Association work—the young men's prayer meeting and the Bible class.

FRANK M. PRATT.

Toronto.

It was was my unexpected privilege last May to dine with Sir George Williams in the historic room. I sat at the right of Sir George. The blessing was asked, and our conversation took a very informal turn. Sir George was very attentive in seeing that his guests were well supplied. He talked but little and seemed

like a man whose thoughts were far away, evidencing the waning powers of a once vigorous mind. Our conversation was along the line of the Association's development since its inception. He very modestly accepted the praise given him for his part in its development.

I. G. JENKINS.

Detroit, Mich.

At the Guild Hall banquet, in 1894, when he was given the honor of the freedom of the city, I was especially impressed with the modesty of his bearing, his simplicity, and his loyalty to the Gospel of Jesus Christ, which even on that occasion he earnestly expressed. The most touching incident to me personally occurred in the well-known room in the establishment on St. Paul's Church Yard, where the Association was founded. He said that when the building was being remodeled, the architects found that the room could only be preserved at large expense. I remember how his eyes filled, as he leaned across the table bringing down his fist emphatically, as he said: "They wanted to tear this room out, but I said:

"Woodman spare that tree,
Touch not a single bough,
In youth it sheltered me,
And I'll protect it now."

L. L. DOGGETT.

Springfield, Mass.

It is said that after the meetings in the drapery establishment had been running some time the room became too small, and it was decided to approach Mr. Hitchcock asking for more room. They agreed to meet before interviewing him, for prayer. As they were in prayer he happened to be passing through the corridors and hearing prayer he stopped and heard the young men pleading that not only the room needed might be given but that he might be brought to Christ. The spirit of God used this to convert Mr. Hitchcock, and when they approached him with their request they were privileged to aid in leading him into the Kingdom of Christ as well. He fostered the work right heartily, and in that drapery establishment, thus early in the Association's history, did employee and employer get more closely together around the feet of Christ.

FRASER G. MARSHALL.

Maritime Provinces.

I spent a part of an afternoon with Sir George Williams in his home. He was surrounded there with memorials of the organization which he had founded. Here was a silver trowel used in laying the cornerstone of a building for an Association on the opposite side of the globe. There was a gavel which he had used in a great Association gathering representing all of the greatest nations of the

earth. A large cabinet contained many such articles representing the growth and activity of a world-wide propaganda. The man who set in motion these forces as a boy of twenty-two was, when I saw him at the age of eighty-two, drawing from them great dividends of blessing. Because of his life of very unusual devotion and service, he realized the promise "at evening time it shall be light."

New York.

FRANK W. PEARSALL.

Some years ago I wrote Mr. Williams requesting a brief message for my autograph album of Association workers, and he sent me this message: Dear Mr. Coxhead—Have you meditated upon Acts i, 8: "Ye shall receive power, after that the Holy Ghost is come upon you." God bless you in all your labors, prays yours very sincerely, George Williams.

St. Louis, Mo.

GEO. T. COXHEAD.

Another American visiting Sir George Williams in 1893 received a message for the young men from America. It was this: "They that wait upon the Lord shall renew their strength." Nothing could more truly express the source of strength of the man. This message was given at the Aldersgate street noon meeting, where Mr. Williams was a daily attendant.

It was my pleasure to meet him several times. I remember well his humor shown in a response at a reception when he was presented with a marble bust of himself. He said: "I never expected to be on a bust." I remember him as a very impressive, genial and gentle gentleman and exceedingly kind. The remembrance of his countenance has always been with me as he always had such a sweet expression.

WILLIAM W. SMITH.

Poughkeepsie, N. Y.

Among the lessons suggested by the life of Sir George Williams, these two seem valuable for young men: First, George Williams was little more than a boy when the organization was completed. He had no thought of beginning a great "movement," but simply of doing the duty that was next to him. God used this service in a way that neither he nor those associated with him ever dreamed of. The young man who tries to help his fellows need not bother about "movements." It is simply a question of duty. Moreover, the young man did not wait until he had accumulated his fortune and gotten his position in life before beginning to do service and to give time to Christian work. Though he was only a junior clerk he found time to work and speak. When the fortune came, his habit of Christian work was thoroughly fixed, and he simply continued to give more and more of time and money to it.

E. L. SHUEY.

Dayton, Ohio.

The few inspiring words which he spoke at Paris last May gave us all a glimpse of the true spirit which prevailed in his life, and will remain a benediction and incentive for years with all who heard them. The record of his beginning, especially his suggestion to "Teddy," and his unfaltering faith in prayer speak perhaps most mightily with young men.

P. B. KEITH.

Brockton, Mass.

It was my privilege to take lunch with Sir George Williams alone on the sixth day of June, 1896, in the very room in which the Association was organized. He gave me his picture and a book, and wrote his autograph on each, besides writing it in each of my two Bibles. He told me the whole story of the founding of the organization, and I spent nearly two hours with him. It was the most delightful call I ever had in my life.

WALTER B. ABBOTT.

New Orleans, La.

It has been my pleasure to lunch with Sir George Williams, as others have done. The story of the inception of the Association and his desire for its progress led me to realize more fully than ever that its strength consists not in its buildings, equipment and organization, but in men in Christian fellowship who are devoted to the purpose of winning others to Christ. It seemed to me then, and it seems in larger measure now, that God blessed Sir George because He was pleased with him.

J. W. COOK.

New York.

I shall never forget my first meeting with George Williams. It was at the World's Conference in Amsterdam, Holland, in 1891. I had for many years revered his name. But at this convention I had the pleasure of talking with him. In speaking with him I said: "For a long time I have desired the privilege of shaking hands with the founder of the Young Men's Christian Association," and then said: "Away off in Montreal I became a Christian through the influence of the Association," and then I referred to the influence and power of the Association throughout the world. I shall never forget his reply nor the look that came over his face as he took me by the hand, so tenderly—his eyes were full of tears as he said: "Oh, don't speak that way of my humble work; it's not mine; it's all the Lord's, and to Him we must give the glory." His manner and conversation made such an impression upon me that it remains to this day.

J. H. EDWARDS.

Reading, Pa.

It was my pleasure to meet Sir George Williams in 1894, at the time of the Jubilee Con-

vention. I visited with others what he called his Jerusalem Room where the Association was organized. The day after his death a young man called at my office and told me of his visit to London two years ago. He called as a stranger on Sir George, who was then feeble, but paid as much attention to my young friend as if he were some great man of affairs. He was shown the upper room, and before leaving the establishment Mr. Williams presented him with a memento, and with it gave words of advice and encouragement. A great man has fallen, but I am sure more than one man since his decease has promised God to do more in the future than he has in the past to win young men to the Master.

R. M. ARMSTRONG.

Massachusetts.

In October, 1900, I had the great pleasure of dining with Sir George and Lady Williams in the historical room which was the birthplace of the Association. I was greatly impressed with the wide and intelligent interest of Sir George Williams in the world's Association work. He asked me about the work in the United States, speaking in the highest terms of its remarkable growth and inquiring especially in matters where our methods were different or perhaps in advance of those then employed in England. Nothing could exceed the simple courtesy with which he received me, a perfect stranger, and he showed special interest in the college work from the fact that Mr. Morse's letter of introduction, which I carried, mentioned my connection with the work at Harvard. I never saw him again except at the memorable meeting at the Continental last spring. It seemed to me at that time that for a personal demonstration of feeling I have rarely seen its equal, except only in the way in which Emerson was greeted as he passed out of the Appleton Chapel at Harvard at the close of Longfellow's funeral.

EDWARD W. FROST.

Milwaukee, Wis.

An American and his wife who were abroad for the first time, were walking in London, and when at St. Paul's saw a sign which read: Williams, Hitchcock & Co., Drapers, and inquiring if that was the store of Sir George Williams, entered. They were introduced to the venerable gentlemen, and, to their surprise, were invited to lunch in a little room on the upper floor, where the Association was organized. At the close, Mr. Williams said: "I am in the habit of spending fifteen minutes in prayer after lunch, and I would be glad to have you join me." This was the character of the reception that every Association man would receive from the founder.

Comment of American and British Editors

As the accolade of no earthly sovereign could add to the knightliness of George Williams, the world will prefer to remember him, now that his useful active career has closed, without his title. At heart he was always a commoner—one of the greatest that Britain ever has produced.—*Post, Chicago*.

Sir George Williams will take rank in history with such men as Robert Raikes, Dr. Barnardo and Gen. Booth. His influence has hardly been less than that of any of the great men with whom we associate him. Like them, he set in motion a tremendous force unwittingly; and, like them, he has lived to see some phases of modern religious and social life transformed through his agency.—*Mail and Empire, Toronto*.

Sir George Williams probably cared little for the world's formal recognition of his great life work, but this was not denied him. There have been few knights who more clearly earned their title than he did, and considering the vast host of mediocrities and worse that have been thus distinguished, knighthood was not a conspicuous honor for one of the few members of that order for whose life and work the world is better. Far more significant and far more pleasing to him must have been the overwhelming and spontaneous tributes of love and admiration that were showered upon him at the recent international gathering of the body whose father he was. Surveying at that moment the work of his hands he must from his heart have declared that it was good.—*Plain Dealer, Cleveland*.

It is something to have been the originator of an idea. The world loves and rewards originality as it does no other trait—save service. When the two are allied the combination becomes irresistible. It was the happy fate of Sir George Williams to originate an idea and put it in practical operation. . . . In Atlanta and throughout this country we have seen the substantial, workaday efficiency of the Young Men's Christian Association, and we may appreciate the obligation the world owes the idea when we reflect that it has accomplished similar practical results wherever men gather in cities, no matter under what flag and without reference to the dominant denominational trend of the various nations. To have been the originator of this all-prevailing, non-sectarian power for purity and progress is a high distinction, a distinction that knightly designation may recognize but cannot emphasize.—*Constitution, Atlanta*.

The death of Sir George Williams at the ripe age of eighty-four marks the ending of a life that surely as mortal reckoning goes bore its sheaves with it. He was the founder of the Young Men's Christian Association. That statement is description, demonstration and eulogy. There is left still for a season another grand old man—William Booth, now only half a dozen years short of Sir George's age. Think of the work that these two men have done. Surely England has to her working credit in this world nothing that counts higher than the services of these two men. Nothing comparable to them has been done since John Wesley's work.—*News, Indianapolis*.

His monument is in a thousand cities, where Christian young men of every denomination are working for the physical, intellectual and spiritual betterment of their fellows.—*Christian Advocate, New York*.

Few men of our time have lived such a self-denying life, surrendering their own ease and enjoyment, and giving time and money for the benefit of those needing a helping hand. Sir George was wise enough to concentrate his labors on work of all kinds among the young, and his efforts will remain a lasting memorial of a great and good man. It has been truly said of him that up to the last he ever retained the gentle and modest personality of the early days of struggle and hope. His heart and imagination were benign and unspoiled. His kindness to young men was a charming trait of his character to the end.—*The Christian, London*.

It is a great distinction for a man to have originated any sort of movement among men which possesses such vitality that it lives and grows for generations afterward. The distinction is much greater, of course, when the movement is devoted to the good of humanity, and greatest of all when it has been productive of immense good to young men. . . . That the Young Men's Christian Association is far and away the most powerful influence for the moral preservation and elevation of young men is shown by the enormous demand for it by all secular enterprises that employ young men. Almost any railroad company in the country gladly affords it furnished quarters in any city where its employees stop over night, and the demand is becoming just as great in the United States army and navy.—*Chronicle, Chicago*.

It is said of this good man that he "once forgot self and never remembered it again."

The Association Movement essentially and independently
a religious movement."

There are two sources of satisfaction in speaking to the proportion
that is. 1. It is the highest claim that one can make for it, that it
deals with the highest & most deciding things in its main
business.
2. It is a claim that merely answers its fountain head &
original springs.

Some movements depart from their original character & take on a new
form. The property of this being a highly debated even when it is
clearly right. But in this prop. we recollect the original English-
the Greek originally a religious movement. Pincher p 95
How it arose. Its name and aim "95, 99 March 100

The founder a religious man.

His purpose

The great. "God Trust" Read 28. Progress. March 107

And he never lost this ideal of the work.

How to be concerned of the addition a chapter. But this
was fundamental & absolute

Last birthday letter. March 101

In the light of the simple facts it seems strange that we talk of
seriously such a proposition. Who denies it? It denied or
ignored? Well, there are strong influences which draw men
away from such a conception.

1. The temptation to let the English stand for the act &
take the place of the fact. The first of teachers - ministers.
2. The secular tide - a crowd based upon the human virtues
3. The technical reason so the intellectual Southern sentiment
which there was no religion. Woodrow Wilson
The Cross of Christ.

4. The desire for a prominent fellowship feeling
upon voyaging & clear conviction & clearly
defined trust. Every week goes by. No
matter what men think.

5. The abundance of deep religious faith

When we recall what influences tend to obscure & weaken the
center & fundamentals this we do come to reflect our
condition.

1. Taking out the religious purposes and devotion comes from
imperfect to movement.

2. It is the religious faith which has given it its stability.
Outlook William in St. Louis, letter

3. It is its religious character which shows it from even & be-
cause & undoubtedly, from both & feeling away.

4. Religion has given it its clear aim & purpose movement.

5. Religion alone can furnish the spirit of purpose & devotion
without which it could not get its leaders.

6. On a given moment it has put forth a great faith to
do so. The first thing, really religion

(a) This the main subject of review. Weights. Religion's influence

(b) And the deepest need given. Religion's character

(c) The source & spirit of all this -

This is the vital and important problem in the early 20th
years. If it becomes less it weakens throughout.

2. About a comparison in future & present.

It is also necessary to the past

Cycles in Civilization Series 46.

th the guiding star of re...
ded the one element which, co...
ne others, gives you the royal trinity o...
that makes the man.

Religious Forces at Work

I HAVE EMPHASIZED RELIGION, BUT I
HAVE NOT EMPHASIZED SECTARIANISM.
THE YOUNG MEN'S CHRISTIAN ASSO-
CIATION STANDS FOR RELIGION, BUT NOT
FOR DENOMINATIONALISM. IT DOES NOT
KNOW CREED, BUT UPON CHARACTER IT
PUTS TREMENDOUS EMPHASIS, AND
CHARACTER IS THE FUNDAMENTAL IDEA
OF RELIGION, WHETHER IT BE CATHOLIC
OR JEWISH OR PROTESTANT.

Many centuries ago a Jewish lad left home.
His first night away he pillowed his head on a
stone, and there came to him a dream wherein
he saw a ladder, its feet on the earth, but
stretching up and up, and lo! angels were as-

Lady Mabel - Janet John 413

as Dedication of Queen's Bed

... ASSOCIATION MOVES
... as life—the ever upward str
... realization of the noblest aims a
... can know.

Grand Forks at Work

THE YOUNG MEN'S CHRISTIAN AS-
SOCIATION IN THIS BUILDING REPRESENTS
GRAND FORKS AT WORK FOR THE
YOUNG MEN.

Some years ago we approached a wealthy man for funds to carry on work among the young men of this city. He refused. We reminded him of his own boy. He replied he could take care of his own boy; let the others do the same. Years passed by. That boy went to college and before he had graduated was brought back to his father in delirium tremens, a total wreck, physically, mentally, morally. If I could have walked into that man's office when we commenced this canvass

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The Apotheosis of the Christian Layman

MAJ. E. W. HALFORD'S ESTIMATE.

Not to many men has it been given to see the work of their hands established as it was vouchsafed to Sir George Williams. Sixty-one years, and the little seed planted in Ludgate Hill has grown into a mighty tree, with branches extending over the whole world, bearing all manner of fruits, with its leaves for the healing of nations.

Many suggestions come to mind in thinking upon this diamond jubilee of the Association history. What one man may do—one business man—and that not only without neglecting his business, but by being "diligent in business, fervent in spirit, serving the Lord." The value, the capacity for good, the possibilities of one life, simple, faithful, humble, devoted.

In him was the apotheosis of the Christian layman. Hundreds and thousands will be and have been touched and inspired into great and greater service by his life.

In him the veil was rent, and it has been seen what may be done and should be done by those not of the Aaronic order, but by godly men ordained by a higher than human authority to be priests forever in bringing in the kingdom of the Great High Priest.

In his life has been emphasized the oneness of Christian faith and brotherhood. No influence so mighty as that which he let loose upon the churches and the world to show that in all essentials men of every name and creed are "one in faith and doctrine, one in charity." Nothing so largely as the Young Men's Christian Association has answered and is answering the prayer that "they may all be one, even as we are one, that the world may believe that Thou hast sent me." Surely the death of Sir George Williams and his burial in London's great Cathedral is the diamond jubilee of the Association. Not with emblems and words of mourning, but with the acclaim of the world, this man met his reward. Surely to him there was "ministered an abundant entrance." Over one of the doorways in St. Paul's are the words in Latin: "If you seek his monument, look around"—the only but sufficient recognition of the genius and work of its great architect, Sir Christopher Wren. No monument of marble or of brass need be erected to Sir George Williams. Contemplating an organization with 8,245 branches, a membership of 700,000, with fully 3,000,000 men who have been reached by the influences for good to be traced back to this one life, while the growth of the Association has been but barely begun. It will be well said of him now and in the future—"Si quæris monumentum, circumspece."

May the Association be worthy the memory of its earthly founder, as it shall be true in spirit and in service to its Divine Founder.

E. W. HALFORD.

Atlanta, Ga.

No Other Christian Layman Saw Such Results

DR. CUYLER'S PERSONAL TRIBUTE.

The departure of my beloved friend Sir George Williams (who was a few months older than myself) is a personal bereavement. Our acquaintance began nearly fifty years ago at the old headquarters in Aldersgate street, London. He was not only one of the most lovable men I ever knew, but no other one Christian layman in the nineteenth century has wrought so wide, so powerful, and so permanent a work for human welfare and the spread of Christ's kingdom as he has done. While there are controversies as to who first started Sunday-schools, and some other religious agencies, nobody disputes that young George Williams—a modest, unselfish merchant's clerk—started the first Young Men's Christian Association in that now historic room in Paternoster Row, London, in June, 1844. To-day it belts the whole globe with its solid buildings in every civilized land, the aggregate value of which is over thirty-five million dollars. In these buildings it builds Christian character; it does not merely hold meetings; it molds men, and wins an army of souls to Jesus Christ. No other Christian layman in modern days has seen such glorious results in his own lifetime.

He did the widest, greatest and most powerful and permanent work for Christ and immortal souls of any man in our day on the round globe. The keynote of his magnificent work from the start was to save the character and conduct of young men by converting their hearts to Christ. He had no faith in a skin-deep religion; he went to the roots, and demanded a religion that will stand "wash and wear."

We Americans may claim some small share in this glory, for it was the perusal of our American Chas. G. Finney's fiery Lectures on Revivals that kindled young Williams' soul to start that prayer meeting which grew into the first Young Men's Christian Association.

The best tribute we can pay to our heroic and beloved leader is to push forward the work of the Associations with redoubled zeal, in spiritual and soul-winning lives of labor. Sir George is not dead! He still lives in spirit, and standing by Calvary's cross, still shouts with a trumpet voice, "Bring young men to Jesus."

THEO. L. CUYLER.

Brooklyn, N. Y.

Archbishop of Canterbury being represented by his chaplain.

The choir sang the Ninetieth Psalm, and then Dean Gregory read the Lesson. Spohr's anthem, "Blest are the departed," was then rendered, and the officiating clergy left the chancel and stood under the dome while the coffin was lowered into the crypt, where the

grave had been prepared. After the committal prayer had been read by Archdeacon Sinclair, the choir sang, to music by Sir Villiers Stanford, "I heard a voice from Heaven." Then, while all remained standing the dead march in "Saul" was played on the organ, and Dean Gregory pronounced the benediction.

Archdeacon Sinclair's Eulogy

A SPECIAL COMMEMORATIVE SERVICE WAS CONDUCTED AT ST. PAUL'S SUNDAY AFTERNOON, NOVEMBER 12, WHICH WAS ATTENDED BY YOUNG MEN FROM MANY NATIONS OF THE WORLD. THE SERMON WAS DELIVERED BY ARCHDEACON SINCLAIR.

The name of him who is to be buried in St. Paul's Cathedral on Tuesday stood in his day and generation for the principle that a simple and heartfelt faith was possible at any age and under any circumstances to any young man. This good old man was not the only one who knew this truth. It is the mainspring of our public schools and universities, but he maintained it with so much faith, energy and courage with reference to a class for whom very little was attempted before his time, namely, the clerks and shop assistants of England and then of the world, and this with such colossal success that the name of Sir George Williams will live with that of Lord Shaftesbury.

There were thousands of young men within sound of the bells of St. Paul's who had been taken from their homes, made masters of their own lives at far too early an age, and massed together in a great city. Some of them belonged to that great society of which they were thinking that day, and some to the individual church societies which corresponded to that vast and influential body. But the great majority were outside those healthy influences partly because of that love of liberty which was usual at that age, and partly because efforts to meet their needs were so feeble and so disproportioned to their numbers.

A Great Lay Brotherhood

At the head of the efforts which have been made to meet that neglect must be placed the great Association founded by the late Sir George Williams, which represents an almost unexampled influence throughout the whole world.

In 1844, sixty-one years ago, the founder of the association, then a young man of twenty-three years of age, was first moved to work in his own quiet way for the religious life of clerks in the city. His first thought was to entrust his idea to the clergy in the neighborhood of St. Paul's Church Yard, but he was unable to convince or interest them, and so determined to work for himself. What was at first a purely religious movement spread

rapidly, and in 1845 it was determined to add social efforts, thereby ministering to the religious, physical and mental needs of its members. In 1851 it spread to Paris, Boston and Montreal. It was no ambitious, boastful effort, but simply a natural, spontaneous growth. The Association is in reality an immense order or lay brotherhood, extending into almost every city and town of the civilized world, helping the churches in their work, and existing for the purpose of changing young men of indifference into young men of faith. The founder was always a devout and enthusiastic member of the church, of the Reformation type, but into his scheme the question of church government did not enter. He saw as many Nonconformist young men about him as churchmen, and he did not wish to leave them out.

A Work Accomplished

I have sometimes wondered what would be the most comforting reflection at the end of a long life such as has been given to Sir George Williams. Would he like to be a Carnegie, with his gifts of numerous libraries and church organs, a Passmore Edwards, with his hundreds of convalescent homes and other admirable social institutions; or a George Herring, giving annually a quarter of the whole sum received at the collections on Hospital Sunday? But when I look at the movement inaugurated by Sir George Williams, I think there is hardly any public benefactor who is to be more congratulated.

Sir George has been called away full of years and honor, with a complete and unparalleled work accomplished. During his last hours of weakness and wandering his heart was still in the cherished work of his life, and his feeble voice was heard from time to time addressing young men, and urging them to repentance and faith. Few pictures could be more touching, few appeals more effective. That the Young Men's Christian Association was not a church association was due to the coldness of the clergy sixty years ago, but they must all admit that it had a world-wide blessing.

Last Birthday Letter from Sir George Williams

TO THE COMMITTEES AND MEMBERS OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS, ISSUED
ON HIS EIGHTY-FOURTH BIRTHDAY, OCTOBER 11, 1905.

The present year has been a memorable one in our work, and will be looked back upon so long as God graciously vouchsafes His blessing upon the Associations. The celebration of the Jubilee of our World's Alliance in Paris in April last was an unique event in our history, and was remarkable alike for the character of its gatherings and for its achievements. Representatives of Associations from twenty-five different countries reaffirmed their loyal and unanimous acceptance of the Basis of Union on behalf of the entire Alliance. It was my great delight and privilege to receive the delegates of these many countries, nearly one thousand in number. In my message to the conference, I took occasion to give expression to my very deep conviction in the following terms:

Looking back, I attribute the widely extended and varied usefulness of the work to the circumstance that, through Divine goodness and help, the Associations have been maintained in steadfast loyalty to the word of God, and to the great and fundamental verities of the Christian faith. Their consistent testimony, from the beginning, to the power of Divine Grace, and to the ability and willingness of Christ to save from sin and its consequences, and to preserve unto Life Eternal all who put their trust in Him, has received the seal of God's approval and blessing. . . . While the Associations have rightly held in just and high appreciation, and been ready to use, every instrumentality that could aid their endeavors to build up a strong type of Christian manhood in those coming under their influence, they have ever held before them as their supreme object the leading of young men to know Christ as their individual and personal Saviour. This has been the secret of their success and usefulness in the past, and I have every confidence that, so long as the Associations make this their first aim and desire, God will continue to give His benediction upon their work.

It occurs to me that a year so significant of good to our world-wide work as this has been, may be a fitting period in which to again invite your earnest attention to the great importance which attaches to the efficient maintenance of our primary agencies, particularly the weekly and monthly fellowship meeting of the members, and the regular young men's Bible class.

Without prayer, and the strengthening of faith which comes through the reading of God's Word, it will be impossible for our members to live the Christian life or actively to serve the interests of the Associations in the spheres of their daily calling.

Many institutions and societies, which sprang into existence long after our Associations commenced their work, have long since spent their force and discontinued their efforts. The spiritual element in the Associations, which throughout their history has been their distinguishing feature, has been the secret of their continuance no less than of their success and usefulness.

I ardently plead for the careful attention of the Associations to the means which, from the beginning, have been so useful, under God's blessing, in qualifying our members for carrying forward their work. The doors opening to the Associations on every side for the putting forth of specialized effort to reach different sections of young men, and the demand for properly qualified workers for the ministry of the Gospel, as well as in the sphere of home and foreign missions, can only be entered or met by us as Associations as the young men brought under our influence are encouraged and helped to respond to the Master's call as expressed by our motto for the coming year. (Matt. iv, 19.)

That all our members and committees may individually and collectively find it their "meat and drink" to do the Father's will, and receive signal tokens of the Divine blessing resting upon their efforts on behalf of the young men of our country and of the world, is my earnest prayer.

His wildest fancy could not have pictured the Young Men's Christian Association as he lived to see it. In fifty years the organization which he had established had spread over the civilized world; it had become transformed from a prayer-meeting and missionary enterprise for dry-goods clerks into a great modern lay order, masculine in character, plastic in its constitution, devoted to a broad and varied development of young men, and engaged in many enterprises for general social progress. Scarcely anywhere can be found a Young Men's Christian Association which outwardly resembles the society established in that London shop; but everywhere the Association has preserved the spirit, the earnest religious motive, which characterized its inception. It is this spirit, rather than any outward form, that the Association owes to its founder, and it is this spirit left free to express itself in various forms that has given the Association its vitality.—*The Outlook.*

Thru the original copy - Lincoln. Men 94, 99
Page 100. Throat. Men 98
as the doc, my h. p. 40
Men. 101
Men 107

The angles which show men any from the center

The angles too. men explain
Also be a club. 7 men educative character dying up

The ethical.
"The ethical" - Report review.

Woodrow Wilson at Lynch Hall

The importance of deep religion faith.

Order for wide fellowship. By breadth you say, the destruction of truth. Men -
"It need explain do" the more what men think

Justice, equality, responsibility.

13th men spirit in the center its vitality. Men 109

It goes to aim and direction

It helps to see area and position, men, frank, friction, away
possibilities

Begin the center th best men.

It what men work. It shows them

And what is religion in relation church.

14th Rel. in the highest men of men
My hall Rel. Stokes
Religion men of men
great interest. half

more of the else
Part. last
or else from the

Religion also can find the spirit of men of men
center at what it can do
to develop

15th spirit from the center to the men 96

George Elliman
Wagoner, a Religion Movement

YOU ARE CORDIALLY INVITED TO ATTEND A

Dinner

TO BE GIVEN IN THE INTEREST OF THE

RELIGIOUS WORK DEPARTMENT

OF THE

INTERNATIONAL COMMITTEE

OF THE

YOUNG MEN'S CHRISTIAN ASSOCIATIONS

OF NORTH AMERICA

AT THE HOTEL MANHATTAN, NEW YORK

ON

TUESDAY, JANUARY NINTH, NINETEEN HUNDRED AND SIX

AT SIX THIRTY O'CLOCK

JAMES G. CANNON
NEW YORK

CLYDE R. JOY
KEOKUK, IOWA

HENRY B. F. MACFARLAND
WASHINGTON, D. C.

ALFRED E. MARLING
NEW YORK

REPLY TO

JAMES G. CANNON
FOURTH NATIONAL BANK, NEW YORK

George Grenier

Woghele - a religious movement

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NEW YORK

REPLY TO

JAMES G. CANNON

FOURTH NATIONAL BANK, NEW YORK

Sir Harry Parker - Prov. X11, 29 "best than a man diligent in his business! He shall stand before kings. He shall not stand before mean men."

1. Sixty years ago this landed in Canton China a fourteen year old boy, born humbly in Shropshire England and sent out there in 1842 as a coast pilot E. I. Co. Success to Brit. Sep. Service.

The history. The E. I. Co. ended in 1833 for China. The Opium War 1839-1842. The boy is teaching when the treaty was signed.

An obscure and humble beginning no disadvantage.
English has to have a starting place. Its prominence gives
consequence in y. with its purity, its frequency, its solidity.
The English the better. Huntington. Greeley.
The old English story. "The eye of the horseman".

2. The great and unattractive work of preparation.

at work in China
The task of it. Hardly an office
under Gutzwiller. The value of fresh and sharp men.

The English of 1842 over the X11.
Single devotion to English duty. The great road to
born a mastery. Prof. James as a student. How repre-
tation are passed - silently.

Steady & straight. Mai. Cant. Army. Tientsin '42-'52
Liaison duty. 1855-6.
Does it last upon a wing!

3. Emergence as General on the great stage.

Canton. The Arrow War. '56-'59. Peking War. '59-'61
Impairment in Peking. Say "I saw the Great" - the loss of
power of taking the hardest step. "I saw the Great" - the loss of
"Can't it be so? when you face it" Phil. v. Paul

Visit to England. Opinion of Lordly "Don't look to it." why?
He had an aim! And he hoped to do something for the world.
Not to play!

The Shanghai - 61-'65 - with London suppressing descriptions
1. With that story. "Better much to do out here coming over
broad - in the most liberal way - than to be in a state of greater
superiority at home." The blessing of being to
work for living as we are in everything that we do not.
2. Single human life. "With care I think we may do a little
in the way of receiving friends & get not exceed our need.
Let income. That I am determined I will not do. I
will spend my boy but not more." Absolute honesty.
No man has a right to spend more than he earns.
3. Loved God when he was instead of forsaking his service
and he in circumstances which were hopeful. "What
ever position we are placed in in the world we have
apparently sufficient, if we choose to take it, to have
God & heaven and earth & heaven & probably a life of
work and retirement in his endeavor to convert China.
More than one of kind & harvest
4. Acquired God in the world's work. We had all this in a person's

4. Therefore it came
often as the men go up when God wants up in his work
of service. and often in march.

Men are looking for firm & fixed character.
Collier and his \$90,000.

and tenacity of purpose and clear sense.

"Williamson was something rare

and the State House needed a portion there as "

Minister to Japan 65-83.

The great history of the year
March 65. Revolution '68. Garibaldi's.

stood like a rock for what he believed to be right.

for. "The only business we credit trust and our
purpose."

His power - a rise to meet reaction, to make decisions,
to stand for conviction vs. men. So time hard for
an end and to be part the process involved.

His position for work, always in a hurry, happy along.

Minister to China '83-85.

Prejudice vs. him. This very vision this grand idealistic (Scholar

He would not tolerate hypocrisy. He believed in

the onward movement of events & his & a

greater commitment of life to such movement.

have dreamed together of others.

as was in politics & service

light on two great questions.

1. What are principles? Absolute or relative? "David.

in divine the rights of property, seen the disorder

I manage. He never uttered to come to that, says are

when liberal. He says every man who begins to

love his principles. He only intends to win practically

& not poorly." Christ descending the steps - no more!

2. Shall a man war to live or live to work?

Washington. Parker. My dear fellows, the Court. Don't

begin for living down" - when entreated to rest.

and O'Connor said, "I am afraid you are in great

pain. Sir Harry." "Oh yes, but I can stand

pain. What I could stand is that I can not

go on with my work."

and to be forced on to when and in need hard days.

about 1/2 to 1/3 in air. Value as found within.

The interesting question - Do movements make great men, or do
great men make the movements?

The truth of the former. Further, why for Lincoln

but also of the latter

The wonder is what God makes it through men!

Our business is to the right men.

"The happy warrior"

Mr. Moody.

1. My first sight & hearing of him
1887 - Reading II Kings W. 1-7.
2. Kindness to me & Tomson
Vagabonds.
The Hope Book books mine opened soon at last.
3. First in figure
"wonderful man" - "My friend, Joe Cochran."
"Don't know on the outside but".
4. Energy
Barnum's friendship, Brewster's opinion
The New York meetings - Eric Moody
His force.
What he could carry in his mind.
5. Power over men
Dr. Park. Dr. Patton.
The Yale men - Power at times. Oxford - Faked lightning
to get money.
The men he could influence. All trusted him!
6. Influence.
Engines - Midway. Rivers
Miss Dickie
The Thriller The Cochran's remark.
7. Coiled downmanship & insistent.
I never found him so.
8. Modesty.
Buckley's remark. "I tremble before you but not man!" Not to
remark during Miss'ark's journey.
John Vassar & death.
March 3 July celebration. "Horse capital".
"You've got to know a way."
9. All Christ
The way his eyes were filled with tears. Real. Lincoln.

10. Humor & jesting.

The wryhe rolled on the grass.
"The Crooked Stick".

11. Personal work.

always at it.

Interm. & Pers. & Deans. Wood personal work & papers

12. New letter, harsh, unkind. exc. Jamie David & Robin only.

Wryhe uses to speak as being critical!

Wryhe "Anger outcome of Thunderbolt".

Drummond & Woody Drummond - "Sweetest should like it".

13. Breadth

Johnnie Drummond.

Porter's Roman Catholic.

The message - "When I'm can - the best things I ever did."

14. Thiravical born. Unwieldy

Styrum books

Patience cooperative work.

15. Underrated!

Mar. great, nonsense.

The bones forth. The word which he could see.

Drummond's quotation from his sermon.

a great man. We have not seen as great a one. Carlyle

16. Love of his mother.

Shown at students' conf.

17. The death

Drum. isn't dead.

The words & ep. to Howell.

Pauli death

up! up! up!

This one welcome.

Each. Been singing

Alie Jackson

The right order to take such a line as this country.
A life's lesson & anything merely literary.

Sketch of her life

Characteristics

1. Unmovable devotion to duty and principle and truth
Her unwillingness to surrender the idea of mission. To Jesus
Almost dogged
Took counsel but utterly independent. Livingston & Herbert
Her mood - almost & intriguing. Pithy - like I believe - Lamer - "Bible - Book".
2. The catholicity & tenderness of her sympathies - added to a kindly disposition.
Laid her life for all classes
Pastor quite so. Mrs. girl - Daniel
City children - the poor. Strong in a poor
Intellectual as well as sound.
Catholic. Rather fallen
3. Her light humor.
Her laughter as a child - "Her, hum, & also, please."
Never behind a laugh or trivial
Her mood - as to duty - the solemn one
as to nature - no pride
4. Her utter selflessness.
This gives rise for humor
In her - the thoughtful spirit
The sympathy principle.
The best in these things like her
The f. a. purpose 10
5. Her casual human service.
The sympathy. as her work.
Could not be stopped. Mrs. B. G.
Could not further. One not afraid to try new things.
Could not find time to discuss. Boomer 11
Lynette - Parson.

"Harmon" & "Dignity"

her character is the result of education

So far as complete character.

So much in furtherance of her plan in town. Her own work.

Sketch of life.

- 1870 Born in Cheshire, England.
1884 Family moved to America.
1894 Entered Smith College.
1898 Graduated
1899-01 Lecturer of Girls' Club, Springfield, Mass.
1901 Fed. Offices moved to American Bldg.
1901 Summer - Christodora House
1902-4 Smith College Greek Lecturer.
1904-5 Lowell Greek Club.
1905-6 Factory & work of 1894 in New York City.
1906 Danvers, Mass.

Harley Dickes

Born Manchester - Dec. 7, 1826.

Spanish family in Ireland - came when Karl Gloger came north on the Wind of Peace Arthur.

Father's paper - "O (and) leading of J.L." had a hand in the deed.

First service.

Joined army at 17th - 97th Regt in the 1st Regt

Went to Cape

Wied G.L. - "I would give money to make what I then did."

In 1848, left for America - "Bible."

was the assistant to Jamaica. Landing Westport Bay.

Was a little better

Moved in 1851 to Nova Scotia. Halifax

Conversion.

Reading Bible in a tent "Harbours of J.L.?"

Charged G.L. - "I cannot make sense anything to do with it now."
"What I have to do is to go forward I can't return."

Outspoken

Boys here for the "I was to speak for me and so."

He asked the (at "James Smith" "I'm sorry for being so late."

Personal words

"Vicar, do you really feel happier now than you did?"

"I would not feel as well, fear of being covered a clerk, and
used to feel in being collected to clergy."

Butter saying then was

"Enoble me hard, to please my Colonel & get to private life."

Orders came in 1853.

Went away Sweden. "He speaks of the land not only spoken to
his parish but also concerned with giving for being friends."

"I have thought so much of the first time Capt. Vickers together
what it was to him how these words about the blood of the
L.G. gave him peace."

Went to the 1854 to be Col. Edward Vickers his first work.

On the 18th had a room with Sam E. Davis under but feeling
stronger colors with his Bible of prayer. Express to him
showed the record.

Orders to the Guinea in 1854.

Adams & Co.

on leaving a woman friend "O. M. & you will be that without water
to my help, don't you?"

Another soldier "He. V. has the most money 400 more in his pocket."
"They aren't a better officer in the Guinea service."

Before leaving had with a few friends in the meeting room. "He had
those pictures they bring out the evening in from the time from when
before now."

In France.

In Chelsea, he watched Commercial
120 men of the Regt. died in 5 weeks.

Reading Pauli Brown on near the by wood light.
didn't want to go of cholera. He hoped for "a sudden death" but death
in the form has come, even for a while. But then the thing is for
them completely taken away.

Bealewa, Jukawawa on Oct 25 + Nov 5 fought before the town
arrived on Nov. 20 in morning met in mud, cold + hunger
on the first night he + a friend was in bivouac for 23, 24, 25, 26, 27, 28, 29, 30, 31
the dogs, murders + stupidity. had hope. "The men are dying."
(the cholera). I can assure for it they would have died if
they were left to the hospital. "Get out of the delay + hope
for some 'better food here' in the kitchen when women were
over.

On Nov. 21st to day of tribulation he endured the hunger. Not night
could + his last words "I have met this dog hole just like Sunday.
I have denied much comfort from communion with good friends."
but words were "In Jesus I find all I want glorification + re-
fuge. + a mother + mother's love by, I know he is becoming
more + more holy in my eyes."

On the night of the 22nd the Bealewa made a date + cut the the
branch. Vicars did come there + saw 200 men plus great dead
2000 Bealewa. "There of the 97th Bealewa no." "There's dead in the
moonlight." "Yes, yes, 97th." The night came on, the 97th + 200 men
were lost but they were Vicars that this night was near death,
a woman sitting next said it was only slight but soon found that
he was dying. He could be heard for his death. "Come my boys" he
said.

Close to the mile stone on the Wanzoy road to Labatopol was his
grave. The stone read "In memory of Capt. Victor. 97th Regt. who
was killed in the battle near Labatopol, 22 Dec. 1885, & buried by
his surviving comrades.



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KIPLING IN INDIA.

REMINISCENCES BY THE EDITOR OF THE NEWSPAPER ON WHICH
KIPLING SERVED AT LAHORE.

BY E. KAY ROBINSON,

Formerly editor of the "Civil and Military Gazette," Lahore.



ALTHOUGH my official relations with Kipling did not commence till the autumn of 1886, our acquaintance on paper opened almost immediately after my arrival in India in January, 1885. I had written some dog-Latin verses in the "Pioneer" of Allahabad, to which paper I had gone out as assistant editor, and signed them with my initials "K. R.," being unaware that Kipling, who was assistant editor of the "Civil and Military Gazette" of Lahore, was in the habit of sending verses to the "Pioneer," signed "R. K." I was unaware,

write a Christmas poem for the "Pioneer," and he sent a copy of verses. They were harmonious, but instead of reflecting the traditional spirit of Yule-tide, they satirized the incongruity of Christmas festivity in India, in the midst of an alien, heathen, and poverty-stricken people. The poem was altogether so "unchristmassy" that it would have been rejected had it not passed through my hands in the "Pioneer" office. I wrote a parody of it, verse by verse, taking the same dolorous view of Christmas in London as Kipling had taken of Christmas in India; and, whereas he had suggested that only our brethren in England, with their holly and mistletoe, could really enjoy Christmas, I implied that India, with its blue skies and bright sunshine, was the place where the festive season might actually be worth enjoying. The two poems were published side by side as "Dyspeptic Views of Christmas," signed respectively "R. K." and "K. R." Instead of being irritated by this perversion of the sentiment he had intended seriously, Kipling wrote me a letter of thanks.

indeed, of Kipling's existence, until I received a courteous letter from him, saying that he had been undeservedly complimented (!) upon the Latin verses, which, owing to the similarity of our initials, were being attributed to him. I looked up the files of the paper for some of his work, and after reading it appreciated the honor done to my verses in the mistake.

The next incident which brought us into correspondence might also have annoyed a writer without Kipling's modesty and good temper. He had been commissioned to

Shortly afterwards I obtained a month's leave, and visited, among other places, Lahore, where I made the acquaintance of the Kipling family. A more charming circle it would be hard to find. John Lockwood Kipling, the father, a rare, genial soul, with happy artistic instincts, a polished literary style, and a generous, cynical sense of humor, was, without exception, the most delightful companion I had ever met. Mrs. Kipling, the mother, preserved all the graces of youth, and had



A VIEW OF LAHORE FROM THE PALACE IN THE FORT.

From a photograph owned by Mr. W. Henry Grant, New York.

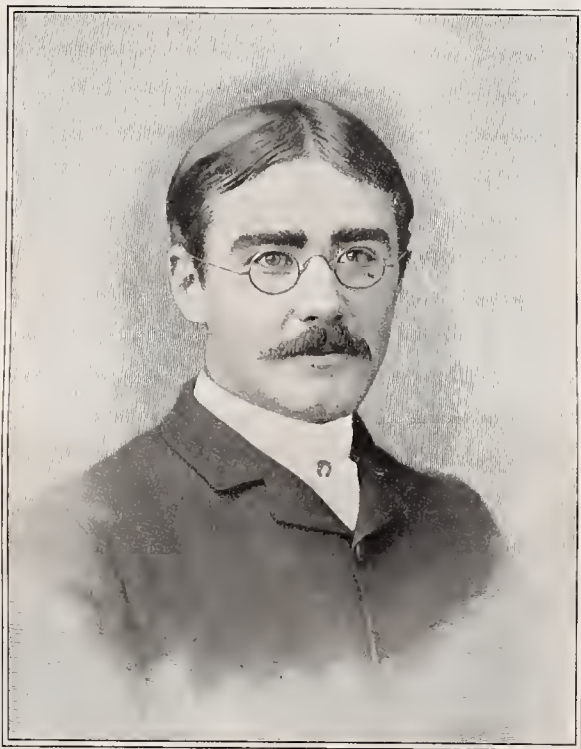
a sprightly, if occasionally caustic wit, which made her society always desirable. Miss Kipling, the sister, now Mrs. Fleming, inherits all her mother's vivacity and possesses a rare literary memory. I believe that there is not a single line in any play of Shakespeare's which she cannot quote. She has a statuesque beauty, and in repose her face is marvellously like that of Mary Anderson. With Kipling himself, I was disappointed at first. At the time of which I am writing, early in 1886, his face had not acquired the character of manhood, and contrasted somewhat unpleasantly with his stoop (acquired through much bending over an office table), his heavy eyebrows, his spectacles, and his sallow Anglo-Indian complexion; while his jerky speech and abrupt movements added to the unfavorable impression. But his conversation was brilliant, and his sterling character gleamed through the humorous light which shone behind his spectacles, and in ten minutes he fell into his natural place as the most striking member of a remarkably clever and charming family. It was a domestic quartette. They had combined, by the way, in the previous year, to produce "The Quartette," a Christmas publication of unusual ability;

and each of the four had individually attained to almost as much literary fame as can be won in India.

It was inevitable that such a family, placed in such surroundings, should yield an atmosphere of domestic approval warm enough to be liable to encourage eccentric growth in Kipling's budding genius. He was compelled, however, to work daily in a newspaper office, under a man who appreciated his talent very little, and kept him employed on work for the most part utterly un congenial; and this may have acted as a salutary antidote. Nevertheless, it is almost pathetic to look through the "Civil and Military Gazette" of that time and note where Kipling's bright humor only flashed out in the introductory lines to summaries of government reports, dry semi-political notes, and the side-headings of scissors-and-paste paragraphs. This, however, was the maximum of literary display usually allowed to him; and it seemed such waste of genius that I strongly urged him to go to England, where he would win real fame, and possibly wealth, instead of the few hundred depreciated rupees per month which are the guerdon of Anglo-Indian journalism. To all such suggestions he always returned the

answer that when he *knew* he could do good work, it would be time for him to strive for a place in the English world of letters, and that, in any case, the proprietors of the "Civil and Military Gazette" had taken him on trust, a boy fresh from school, and he would serve them loyally, like Jacob in the Bible, for his full seven years. Whether he gained or lost thereby in the long run I do not know; but that I personally gained

dressed to the other doubtless seems curious. But, as I have said above, Kipling had been discouraged from "sparkling." My predecessor in the editorship of the "Civil and Military Gazette" had done his best to make a sound second-rate journalist out of the youngster by keeping his nose at the grindstone of proof-reading, scissors-and-paste work, and the boiling down of government Blue Books into summaries for publica-



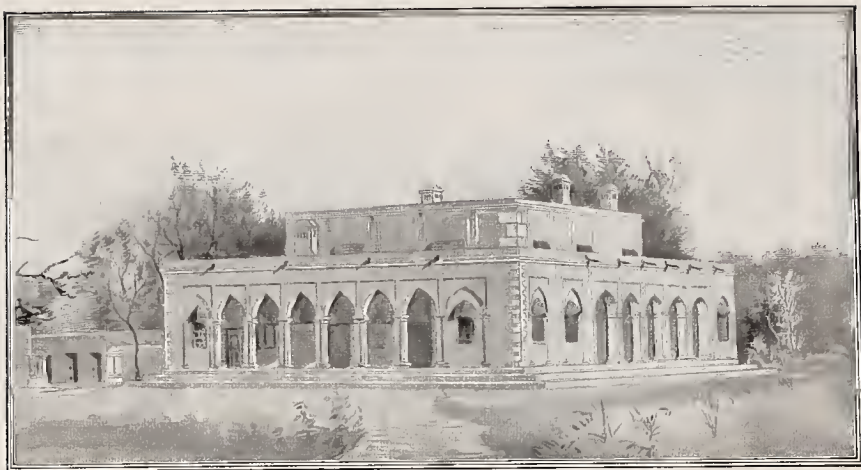
RUDYARD KIPLING AT ABOUT TWENTY YEARS OF AGE.

From an unpublished photograph by Bourne and Shepherd, Simla. Owned by Mr. John Lockwood Kipling, Rudyard Kipling's father.

is certain, for to Kipling's refusal to leave India was due the fact that when I subsequently arrived at Lahore to take over the editorship of the "Civil and Military Gazette" I found him still there as assistant.

I also found a letter awaiting me from the chief proprietor, in which he expressed the hope that I would be able to "put some sparkle into the paper." When the staff of a journal consists of two men only, one of whom is Kipling, such an exhortation ad-

tion. But Kipling had the buoyancy of a cork, and, after his long office work, had still found spare energy to write those charming sketches and poems which in "Soldiers Three" and the "Departmental Ditties" gave him such fame as can be won in the narrow world of Anglo-India. The privilege which he most valued at this time was the permission to send such things as his editor refused for the "Civil and Military Gazette" to other papers for publica-



THE HOUSE OCCUPIED BY THE KIPLINGS AT LAHORE.

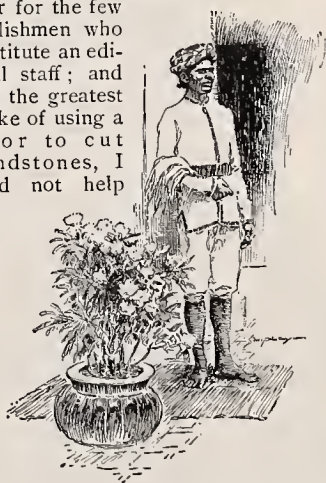
From a drawing by Baga Ram. Owned by Mr. John Lockwood Kipling.

tion. These papers used to publish and pay for them gladly, and the compliments and encouragement with which more sympathetic critics treated his work, partly consoled him for the efforts made in his own office to curtail his exuberant literature.

Whatever may have been the reason for the repression to which Kipling had been subjected before my arrival at Lahore, the fact explains why I, instead of he, should have been asked to put some "sparkle" into the paper. I read the letter to him, and we agreed that champagne had more of the desired quality than anything else we could think of; and as the "Sind and Punjab Hotel" happened to be opposite our office, I sent over for a bottle, and we inaugurated our first day's work together by drinking to the successful sparkle of "the rag" under its new management. Among many cherished scraps of paper lost in a despatch box which was stolen from me in Italy, that land of thieves, on my way back from India, was a drawing in red ink, perpetrated partly by Kipling and partly by myself, of this initiatory symposium. I knew that Kipling was predestined to fame, and I kept this sketch as the first result of our collaboration. It represented our two selves seated at the office table, with champagne bottle and glasses, and was headed "Putting Some Sparkle Into It." There were several fox-terriers (of sorts) in the picture—Kipling's "Vic," "Joe," my property, and "Buz," a delightful performing terrier, belonging to somebody else, that

had attached itself to us and our dogs, and used to come to office every morning, after gnawing through the rope with which its master's dog-keeper endeavored to prevent its straying. Kipling was absurdly devoted to "Vic," and she appears and reappears, often under her own name, in many of his stories. She was a dog with many human points, and an entertaining companion. Her breed too was reputed excellent, but she looked wonderfully like a nice clean suckling pig.

Journalism in India is uncommonly hard labor for the few Englishmen who constitute an editorial staff; and with the greatest dislike of using a razor to cut grindstones, I could not help



AN INDIAN FOOTMAN.

burdening Kipling with a good deal of daily drudgery. My experience of him as a newspaper hack suggests, however, that if you want to find a man who will cheerfully do the office work of three men, you should catch a young genius. Like a blood horse between the shafts of a coal wagon, he may go near to bursting his heart in the effort, but he'll drag that wagon along as it ought to go. The amount of "stuff" that Kipling got through in the day was indeed wonderful; and though I had more or less satisfactory assistants after he left, and the staff grew with the paper's prosperity, I am

times in the morning I had to shout to him to "stand off;" otherwise, as I knew by experience, the abrupt halt he would make, and the flourish with which he would place the proof in his hand before me, would send the penful of ink—he always had a *full* pen in his hand—flying over me. Driving or sometimes walking home to breakfast in his light attire plentifully besprinkled with ink, his spectacled face peeping out under an enormous, mushroom-shaped pith hat, Kipling was a quaint-looking object. This was in the hot weather, when Lahore lay blistering month after month under the sun,



A ROOM IN THE KIPLING HOUSE AT LAHORE.

From a photograph owned by Mr. John Lockwood Kipling.

sure that more solid work was done in that office when Kipling and I worked together than ever before or after.

There was one peculiarity of Kipling's work which I really must mention; namely, the amount of ink he used to throw about. In the heat of summer white cotton trousers and a thin vest constituted his office attire, and by the day's end he was spotted all over like a Dalmatian dog. He had a habit of dipping his pen frequently and deep into the ink-pot, and as all his movements were abrupt, almost jerky, the ink used to fly. When he darted into my room, as he used to do about one thing or another in connection with the contents of the paper a dozen

and every white woman and half of the white men had fled to cooler altitudes in the Himalayas, and only those men were left who, like Kipling and myself, *had* to stay. So it mattered little in what costume we went to and from the office. In the winter, when "society" had returned to Lahore, Kipling was rather scrupulous in the matter of dress, but his lavishness in the matter of ink changed not with the seasons.

He was always the best of good company, bubbling over with delightful humor, which found vent in every detail of our day's work together; and the chance visitor to the editor's office must often have carried away very erroneous notions of the amount of

work which was being done when he found us in the fits of laughter that usually accompanied our consultations about the make-up of the paper. This is my chief recollection of Kipling as assistant and companion. And I would place sensitiveness as his second characteristic. Although a master of repartee, for instance, he dreaded dining at the club, where there was one resident member who disliked him and was always endeavoring to snub him. Kipling's retorts invariably turned the tables on his assailant and set us all in a roar; and, beside this, Kipling was popular in the club, while the other was not. Under such circumstances, an ordinary man would have courted the combat and enjoyed provoking his clumsy opponent. But the man's animosity hurt Kipling, and I knew that he often, to avoid the ordeal, dined in solitude at home when he would infinitely have preferred dining with me at the club.

For a mind thus highly strung the plains of India in the hot weather make a bad abiding-place; and many of Kipling's occasional verses and passages in the Indian stories tell us how deep he drank at times of the bitterness of the dry cup that rises to the lips of the Englishman in India in the scorching heat of the sleepless Indian night. In the dregs of that cup lies madness; and the keener the intellect, and the more tense the sensibilities, the greater the danger. I suffered little in the hot weather, day or night; and yet Kipling, who suffered much at times, willingly went through trials in pursuit of his art which nothing would have induced me to undergo. His "City of Dreadful Night" was no fancy sketch, but a picture burned into his brain during the suffocating night-hours that he spent exploring the reeking dens of opium and vice in the worst quarters of the native city of Lahore; while his "City of Two Creeds" was another picture of Lahore from the life—and the death—when he watched Muslim and Hindu spending the midnight hours in mutual butchery.

While possessing a marvellous faculty for assimilating local color without apparent effort, Kipling neglected no chance and spared no labor in acquiring experience that might serve a literary purpose. Of the various races of India, whom the ordinary Englishman lumps together as "natives," Kipling knew the quaintest details respecting habits, language, and distinctive ways of thought. I remember well one long-limbed Pathan, indescribably filthy, but with magnificent mien and features—Mahbub Ali, I think, was his name—who regarded

Kipling as a man apart from all other "Sahibs." After each of his wanderings across the unexplored fringes of Afghanistan, where his restless spirit of adventure led him, Mahbub Ali always used to turn up travel-stained, dirtier and more majestic than ever, for confidential colloquy with "Kuppeleen Sahib," his "friend;" and I more than fancy that to Mahbub Ali, Kipling owed the wonderful local color which he was able to put into the story of "The Man who Would be King."

And Mahbub Ali, peace to his ashes, was only one link in the strange chain of associations that Kipling riveted round himself in India. No half-note in the wide gamut of native ideas and custom was unfamiliar to him: just as he had left no phase of white life in India unexplored. He knew the undercurrent of the soldiers' thoughts, in the whitewashed barracks on the sun-burnt plain of Mian Mir, better than sergeant or chaplain. No father confessor penetrated more deeply into the thoughts of fair but frail humanity than Kipling, when the frivolous society of Anglo-India formed the object of his inquiries. The "railway folk," that queer colony of white, half white and three-quarters black, which remains an uncared-for and discreditable excrescence upon British rule in India, seemed to have unburdened their souls to Kipling of all their grievances, their poor pride, and their hopes. Some of the best of Kipling's work is drawn from the lives of these people; although to the ordinary Anglo-Indian, whose social caste restrictions are almost more inexorable than those of the Hindu whom he affects to despise on that account, they are as a sealed book. Sometimes, taking a higher flight, Kipling has made Vice-roys and Commanders-in-Chief, Members of Council and Secretaries to Government his theme, and the flashes of light that he has thrown upon the inner workings of the machinery of government in India have been recognized as too truly colored to be intuitive or aught but the light of knowledge reflected from the actual facts. No writer, for instance, could have excited, as Kipling did, Lord Dufferin's curiosity as to how the inmost councils of the State had thus been photographed, without having somehow or other caught a glimpse of things as they were for at least one moment. It is this which is the strongest attribute of Kipling's mind: that it photographs, as it were, every detail of passing scenes that can have any future utility for literary reference or allusion. He was able, however he might be engaged, to make mental excursions of



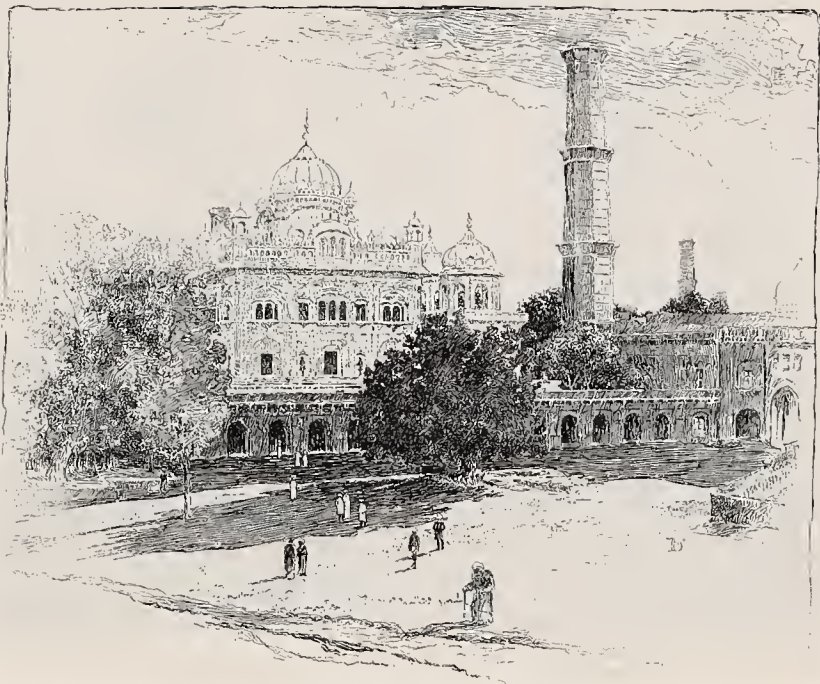
A LOOP IN THE DARJEELING RAILWAY, IN THE HIMALAYAS.

From a photograph owned by Mr. W. Henry Grant, New York.

various kinds while still pursuing the even tenor of the business in hand.

In sporting matters, for instance, I suppose nothing is more difficult than for a man who is no "sportsman"—in the exclusive sense of the men who carry the scent of the stables and the sawdust of the ring with them wherever they go—to speak to these in their own language, along their own lines of thought. Of a novelist who writes a good sporting story, it is considered praise to say that "none but a real sportsman could have written it." But Kipling was no sportsman and an indifferent horseman; yet his sporting verses always took the sporting world in India (where sport takes precedence of almost every other form of human activity) by storm. I recollect in particular one case, in which a British cavalry regiment, once famous in the annals of sport and quartered at Umballa, formerly renowned as the headquarters of military steeple-chasing in India, published an advertisement of their steeple-chases and, to attract number rather than quality of entries, stated that the fences were "well sloped" and "littered on the landing side," or something to that effect.

Now, if Kipling had ridden a steeple-chase then, I imagine the odds would have been against his and the horse's arriving at the winning post together. In India he could only have seen a few second-class steeple-chases in the way that the ordinary spectator sees them. But he wrote a poem upon this advertisement, reminding the regiment of what they had been, and of what Umballa had once been, in sport, and filled with such technicalities of racing and stable jargon that old steeple-chasers went humming it all over every station in upper India and swearing that it was the best thing ever written in English. It was a bitter satire on the degeneracy in sport of the cavalry officers who "sloped" and "littered" their fences to make the course easy and safe. To the non-sporting reader the technical words gave good local color, and might or might not have been rightly used. But what impressed me was that a sporting "Vet," who had lived in the pigskin almost all his life, should have gone wandering about the Lahore Club asking people, "Where does the youngster pick it all up?" As for the bitterness of the satire, it is enough to say that, many years after, an officer of the regiment,



LAHORE: TOMB OF RUNJEET SINGH, SIKH RULER OF THE COUNTRY, WITH THE GREAT MOSQUE, ERECTED BY THE MOGUL EMPEROR AURUNGZEBE, IN THE BACKGROUND.

Drawn from a photograph owned by Mr. W. Henry Grant, New York.

finding the verses in the scrap-book of a friend in whose house he was staying, apologized for the necessity of tearing the page out and burning it.

It was to Kipling's powers of satire, indeed, that his early fame in India was mainly due. The poems that made up his "Departmental Ditties" were personal and topical in their origin, and gained tenfold in force for readers who could supply the names and places. There have been Davids and Uriahs in all ages and countries; and the poem "Jack Barrett Went to Quetta" may be taken as applicable to all. But those who had known the real "Jack Barrett," good fellow that he was, and the vile superior and faithless wife who sent him "on duty" to his death, felt the heat of the spirit which inspired Kipling's verse in a way that gave those few lines an imperishable force. "Jack Barrett" was the type of Kipling's most successful earlier verse. His short stories of frivolous Anglo-Indian society are equally true to life. The light-hearted, or rather heartless, *amours* of Simla

must have been witnessed at close range if one would thoroughly appreciate Kipling's picturesque travesties of the wiles and the wooings of Mrs. Hauksbee and the rest. Every one in Northern India knew who these ladies were; and the knowledge gave a particular interest to the "Plain Tales from the Hills." As an instance of Simla "local color," I might note the one phrase of "black-and-yellow wasps." All wasps are black and yellow—at least all English wasps are—but those who knew Simla when Kipling wrote of it would recollect that the social "wasp" of Simla society, the original "Mrs. Hauksbee," in fact, used to be conspicuous at the dances at Viceregal Lodge for the magnificent costumes of black and yellow with which she draped her slim-waisted figure.

Kipling took life as it came, generally with merriment; and every evening during the "season," dressed as to gloves etc. with rather scrupulous care for India, where considerable latitude in social costume prevails, he might have been seen, mounted on a

swish-tailed chestnut Arab—with which he never established fully confidential relations—trotting along the “Mall,” as the chief road in up-country Indian stations is called, to the “Hall,” where “society” for-gathered.

One day when we were dressing in the morning, I heard Kipling shouting and went into his room. His face was pale with horror, and he was tightly clasping one leg above the knee. “There’s a snake,” he gasped, “inside my trousers, and I think I’ve got him by the head. Put your hand up from below and drag him out.” I observed that Kipling only “thought” he had it by the head, and that its head might really be at the other end, in which case—but, before I had finished, I saw the horror in his face relax and give place to a puzzled look, succeeded by fits of laughter. Endeavoring to ascertain by the sense of touch whether it was the head he was grasping, he discovered that it did not really feel like any part of a snake at all. In fact it had a buckle; and he realized that his braces had been dangling inside the garment when he put it on! But the danger

of snakes in Lahore was real enough, and the place was rich in scorpions. I had been stung by a scorpion in bed one morning, and Kipling aided me in the afternoon in a scorpion hunt. We found twenty-six under the matting in the veranda outside my bedroom door, besides a few centipedes; and we put the lot into a large tumbler and filled it up with whiskey. Wasps may also be almost classed among the dangers of Anglo-Indian life in the Punjab. Fatal results occasionally result from their stings, and they swarm everywhere; so Kipling and I waged war upon the wasps which studded the “farash” trees outside the house with their untidy nests. Other of our researches into natural history concerned “Obadiah,” a tame crow which we had picked up in a crippled condition in the road. He became our “Office Crow,” and we had just determined to open a column in the paper for “Caws by the Office Crow,” upon politics and things in general, when Kipling was translated from Lahore to Allahabad, and left me to become assistant editor of the “Pioneer.”

For the latter paper he undertook a tour



THE EDGE OF THE JUNGLE.

From a photograph owned by Mr. W. Henry Grant, New York.



THE NATIVE FORTRESS OF JHANSI, CENTRAL INDIA, WITH A TROOP OF BRITISH ARTILLERY DRILLING BEFORE IT.

From a photograph owned by Mr. W. Henry Grant, New York.

of the native states of India, and wrote a series of humorous letters under the heading "Letters of Marque," republished (without Kipling's consent) in volume form. Several incidents in his travels in some of the native states showed that he possessed considerable resource and physical courage: a fact which was not new to me, for in the course of his duties as assistant editor at Lahore, he once had to engage in bodily combat with an irate and inebriated photographer who invaded the office, and, in spite of the superior bulk of his enemy, Kipling emerged from the struggle triumphant. On another occasion I recollect a convivial party of about a dozen men about to separate in the small hours of the morning, when some one suggested "drawing" Kipling, whose house was close by. They proceeded thither, and stealthily entered Kipling's sleeping-room. As a rule, when a man is thus favored by a surprise visit from a party of his friends in the dead of night, he is at first alarmed, and afterwards effusively friendly. But Kipling was out of his bed in an instant, and before the foremost of the intruders had mastered the geography of the room in the dark, he felt the cold barrel of a revolver at his temple. This led

to explanations, and as the party filed out of the house again, it did not seem as if the laugh had been on their side.

Having, to my own great delight, "discovered" Kipling (though his name was already a household word throughout India) in 1886, I thought that the literary world at home should share my pleasure. He was just then publishing his first little book in India; but the "Departmental Ditties" were good enough, as I thought at the time, and as afterwards turned out, to give him a place among English writers of the day. So I obtained eight copies, and distributed them, with commendatory letters, among the editors of English journals of light and leading. So far as I could ascertain, not a single one of those papers condescended to say a word about the unpretentious little volume. It had not come, I suppose, through "the proper channel," *i.e.*, from the advertising publisher.

Some years later Kipling launched himself in England with several volumes, including a new edition of "Departmental Ditties," ready for the advertising publisher. Then the advertising publisher discovered his value, and sent his books to the literary journals; the literary journals dis-

covered his merit, and recommended him to the British public, and the British public hastened to buy his works. Out of sight of the English press, Kipling had worked like a grub of genius, in a remote corner of the Indian Empire, spinning a golden web out of which only stray strands floated ownerless now and then into the side-columns of English papers. Without in any way destroying their English copy-right value, he had been able in India to publish and revise and republish his work with the aid of the criticism of the most cultured audience to which an English writer can appeal. In Anglo-India there are no uneducated readers, for ninety-nine per cent. of the men out there have passed difficult competitive examinations to get there. When he left India I often offered to bet with men out there who dissented from my estimate of his power, any amount they liked to name within my means, that before a year had passed he would be one of the most famous writers in England. None of them dissented to the extent of taking my bet, and the result justified their caution.

When I knew Kipling in India he was bubbling over with poetry, which his hard day's office work gave him no time to write. The efforts of the native police-band in the public gardens at Lahore to discourse English music to a sparse gathering of native nurses and infants would awaken, as we passed, some rhythm with accompanying words in his mind, and he would be obviously ill at ease because he could not get within reach of pen and ink. Whether Kipling would ever have been much of a musician, I cannot say; but I know that all the poems he wrote during the years we worked together—many of the "Departmental Ditties," for instance—were written not only to music, but *as* music. I have before me now one of Kipling's poems of the "Departmental Ditty" order which was never published. One of India's "little wars" was in progress, and our special correspondent had telegraphed that, on account of our newspaper's comments on the composition of the General's staff, he had been boycotted by the General's orders. "Here," said I, handing the telegram to Kipling, "is a subject for a nice little set of verses."

Kipling read the telegram, thought a moment; then said: "I have it. How would this do—'Rum tididy um ti tum ti tum, Tra la la ti tum ti tum'?" (or words to that effect) hummed in notes that suggested a solo on the bugle. I was quite accustomed to having verses in their inept stage submitted in this shape for editorial

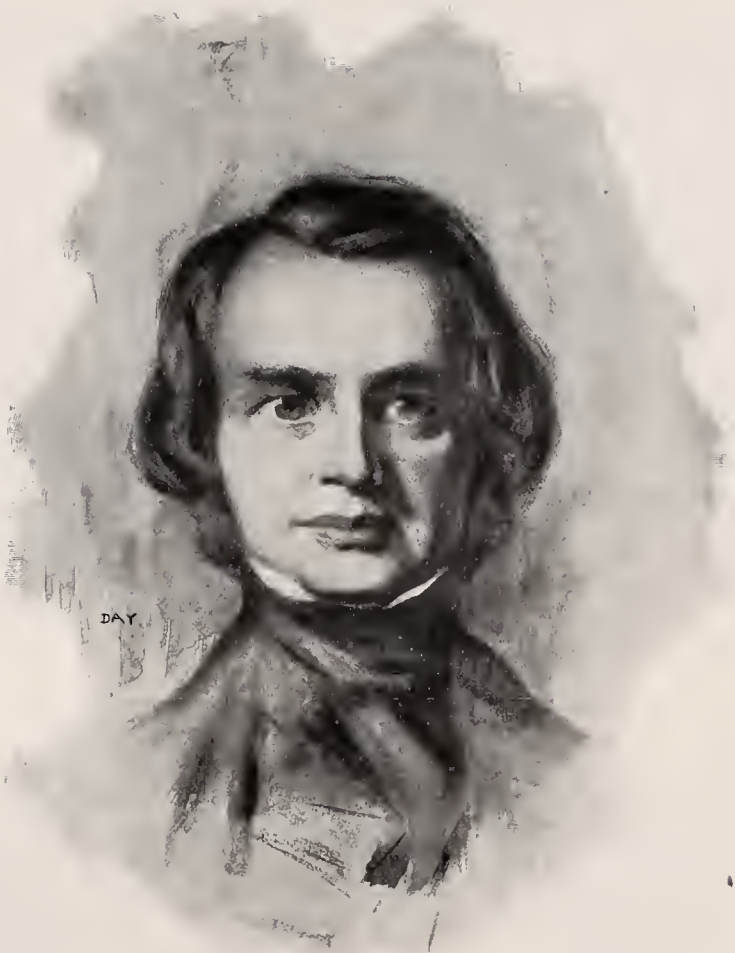
approval; so I said that the poem sounded excellent, and returned to my work. In twenty minutes Kipling came to me with the verses, which commenced:

"General Sir Arthur Victorius Jones,
Great is vermillion splashed with gold."

They were pointed and scathing; but, as I have said, were never published, subsequent telegrams showing that our correspondent had been mistaken. Kipling always conceived his verses in that way—as a tune, often a remarkably musical and, to me, novel tune. He will always do so, I fancy; because, only the other day in Vermont, I heard him read, or rather intone, some of his unpublished Barrack-room Ballads to original tunes, which were infinitely preferable to the commonplace melodies to which his published ballads have been unworthily set—with the exception, perhaps, of "Mandalay." When he had got a tune into his head, the words and rhyme came as readily as when a singer vamps his own banjo accompaniment.

On the principle that scarcity enhances the value of every commodity, and that men value most what they cannot get, almost all Englishmen in India, where English ladies are comparatively few, become what are called "ladies' men," and Kipling was never without friends of the other sex. Intellectual women, who are proportionately numerous in India, were especially fond of his society; and the witty wife of a gallant colonel still frequently boasts at Simla that the dedication of Kipling's first work, "To the Wittiest Woman in India," applies to her. General opinion, however, holds that Kipling intended the phrase for his mother, and, indeed, it might have been worse applied. Another charming woman friend of Kipling's, who is now dead, but while living was especially proud of the confidence implied in the occasional submission of his manuscript for her approval, was the wife of an Anglo-Indian novelist and verse writer, now coming into English repute. And much of his keen insight into the working of the feminine mind was due to the acquaintance of these and other ladies, as well as to his home influence.

When Kipling first left India he kept up some sort of connection with me and the "Civil and Military Gazette" by writing occasional sketches for us. The pay he got for these was so small in proportion to the money he could make in England that I accepted them as tokens of friendship, which indeed they were, for me and "the rag."



LONGFELLOW IN 1832. AGE 25.
From a miniature. Redrawn by Francis Day.

PORTRAITS OF LONGFELLOW.

HENRY WADSWORTH LONGFELLOW was born at Portland, Maine, February 27, 1807, and died at Cambridge, Massachusetts, March 24, 1882. He disclosed a passion for books in his earliest boyhood, and composed verses at thirteen. He graduated from Bowdoin College in 1825, and in 1829 became professor of modern languages there, having spent most of the interval in Europe. He paid a second visit to Europe in 1835 and 1836, and on his return assumed a professorship in Harvard College, which he held until 1854. He published his first book in 1835. It was "Outre Mer," a collection of travel sketches previ-

ously published in the "New England Magazine." He wrote largely all the time for the periodicals, but he did not publish another book until 1839, when his prose romance "Hyperion" appeared. A little later in the same year he issued his first book of poems, "Voices of the Night." Other volumes followed at intervals of one or two years until his death. "Evangeline" was published in 1847; "Hiawatha" in 1855; "The Courtship of Miles Standish" in 1858; "Tales of a Wayside Inn," in 1863; the translation of Dante in 1867-1870; and "New England Tragedies" in 1868.



RUDYARD KIPLING.

From a portrait by the Hon. John Collier, exhibited in the Royal Academy for 1891. Reproduced by kind permission of the artist.

Readgard Kipling

1. The problem of Mr. Kipling

The privacy and immense popularity.

His silence.

The column at the General. No sheet can contain.

The reaction - "When the Redoubt ceases from Kipling."

The rights of "The Two Nations"

Expectation too high - overestimated
throughout.

Mr. Aldrich's view

The difficulty of estimating him

One passage in part to the mystery of his personality.

The artist's visit

as known there - Brownings, Tennyson or

2. What do we know about Mr. Kipling?

His first facts.

Born in Bomboe Dec. 30, 1865

Father - John Lockwood Kipling

Art. - architect & surveyor - seen in his pictures

son of a Wesleyan preacher.

Mother - daughter of a Wesleyan preacher.

grew for a while in Bomboe.

Then to England - strictly No.

Returned to India in 1882 at 17 yrs went to work on the Cane & Hindley

Agency at Lahore. In 1887 went to Allahabad to the P. & M.

In 1889 was sent on the trip which yielded "The Day's Work."

In June 1890 at 25 "Plain Tales from the Hills" appeared. In 1891
took a long voyage thro the South Sea and on his return to England
married Mrs. Alice. Visited Japan & then lived at Brattleboro. Vt.
where two eldest children came from. In 1897 went with family to
Dorset, the estate in Bathing Sea.

There is all out done to read his more history.

Very little about the facts. Lahore - The New York Times, V. 46-50

as to his representation & other good of the later.

Now to say now that he needs to be a critic & embodiment of the
spirit of the day.

3. He is the poet of the people

That accounts for their interest in him in his illness.

The part of Humorous activity. Am. Forces 166. Aldrich

In war with a part - "The Test of the Exile". 5 N. 42

The part of realistic introduction & frankness - a terrible deed. - "The Test of the Exile"

to the artist's strain

The part of genuine yet touched with sincerity of fresh feeling

under 5 N. 97 p. of the "The Test of the Exile".

The part of freedom, of unconventional, impudence, the other
no respect for authority or such. "The other" { the other 44
Hobbes, Hobbes, Shakespeare 5th 186, Shakespeare 101

got side guide with the subordination of the spirit of the day, he is
its critic.

Then let's to be revised of. & done

1. The commercialism

The rest of it - My course & theme letters to Adolphe

But H. to do

The Peace of France. 5th. 138 p

deposition for nothing - "A Tale of the Peace"

work for its own sake - not even. The Islanders

Shelley, in the hands of Harwood.

2. Not the losing more part wholly.

The great problem art of the world.

But the work. Shelley. 5th 58 p

3. And that of the great quiet contemplation class.

Wardworth then part.

It is the part of the new time - the world now - the carrying of the
road. - the part of national rebirth, of made, of the progress of culture.
E.g. 9000 days time with this (or the in time to pass. one standard
no more. not other! Men being told the next step

4. But his power due not to this only but to his speech. the new dancing

gives style - compact

1. The makers of music and goodness

Wardworth Barbara. The Poet's voice

2. of conscience and delivery.

The earlier power. My hand at these. outline them

Shelley etc.

3. of human and the power of life

Mythology. the area of making part of which

Mythology.

But the manner as original in the matter of his style

The variety of the words & sentences. The hyperbated.

The condensation - density. character

The unusual of the words into phrases the classic.

like the vocabulary, exercises!

The melody. Beyond the Part I, 192

5. Not the style only - also the knowledge.

to universality

to novels - strange people.

to accuracy.

Scientific, vital

The new new begins.

What has been.

It is a life is. That ~~and~~ much story - the scope was

6. It is this knowledge which qualifies him as interpreter.

The speaker believes at the time of his address.

the interpreter of

India English India, Polys, Gayard, Gayard, Kelvin - Shickel

to Army.

to Colonies

This - the important terms just now in Brit politics

The book of the Book 5H 87

The Young Queen 5H 98

The Glades 5H 129

The Book of the Column 5H 165.

The Book, the Book of the Book, White Hall, 17 Byron, B.H. Hypoc

The Book got at the heart of Common men and things

But Book has become the Book, Book 12, 13

These American opportunities are the most general when we know
that it is an interpreter of America that Hypoc Book Book.

The judgment in Book to Book II, 177

as to Chicago II, 231 Chicago Book Book

The Book Book is in Book Book 288

our Book Book - Book to Book in Book Book II, 252

Robert Book

The Book Book which are the complement of the

Et Book Book - 5H. 90-92.

as Book in Book Book 5H. 127

The Book Book of the Book of the Book Book

It is the Book Book Book Book

to Book Book Book

5H. 149, 153 Book Book 197

7. The nobler qualities
The note of errantry.

The Epitaph. 5th. 121. last v.

to simplicity and falsehood of life. The Canon and the Archbishop
on their death in his hands

The power of friendship - the most precious thing
Coler. My heart the Archbishop The Paragon of the Canon.
unjust - a Bank Street.

and what is essential to both heart and

The glory of sacrificial service.

In human kindness. "Only a 2-bacterium".

In faithful service for human good. "The Epitaph." 5th. 121.

In service for public use

The Widow's Paragon. 45.

Paragon the daughter 5th. 121.

This perhaps the dominant characteristic of the
the fact of the larger political life of England
a figure more was him

The war poem. The Canon. Archbishop

But no glorying poem. Booth 5th. 176.

It is now as a fact that he accepts as a rule.

Can in the name of the Lord. 43

David Epitaph - but worthy.

"The Man who was."

He thinks in the great nation

but worthy, I think. It is now for
him that he always can the good in a
man. But does he?

The Canon's daughter 121. 121.

But they are the people whom England
has beaten.

But not so it in Russia. There is
a grander a character.

and so in every it in individual

the power into the error of the

the of the Holburnian. It is the
regular to measure the re-
mark character.

Gods due praise to those you would serve &
a land of freedom.

The worst series. No White House Bulletin
Kitchen School.

The word property

Rhodes & Hubert 57. 61-64

Thomas Hood. Etc. The Gay Man

The highest note of personal morality which he strikes is the
sharp lesson of discipline

The Private Home, Bushness - our last resource to meet the
cost

Peru

That Day 320

Mr. Leichen 345 - B. Clean Koi long t. 34.

No Return 197. 52.

No other note of judgment.

No system is easy human labour gas things

no ethical uncertainty and many dreaming
high Masterlich.

down, hard punishment of the judgment a end.

Frederick B. Rogers Samuelson

Unit Date Reading

8. But to stop, and this analyzer I like to say broadly that this class of people with no may be and delight in

1. The nature stains.

The question on the page 6 book is setting back Indian
isolation

2. The Soldier's three stairs

The Invention of Krishna Kumbhar

The God from the Machine

The following things have been

3. The scheme of the process of life in the days, the parts.

Chitra in India 105

Cohel. 47

The minor nurse practitioner

4. In children stair. H-R. 46.

We're looking for
 you here to find the answer to this one.

From time to time the children & his own

"a human life should be well rooted in some spot of a native land where it may get the love of tender kinship for the face of the earth, for the sounds and accents that haunt it, a spot where the definiteness of early memories may be inwrought with affection, and spread, not by sentimental effort and reflection, but as a sweet habit of the blest".

The most remarkable trait in my mother's character was the rectitude and simplicity of her mind. Perhaps I have never known her equal in this respect. She was true in thought, word and life. She had the firmness to see the truth, to speak it, to act upon it. She was direct in judgment and conversation, and in my long intercourse with her, I cannot recall one word or action betraying the slightest insincerity. She had keen insight into character. She was not to be imposed upon by others, and, what is rarer, she practised no imposition upon her own mind. She saw things, persons, events, as they were, and spoke of them by their right names. Her partialities did not blind her, even to her children. Her love was without illusion. She recognized, unerringly and with delight, fairness, honesty, genuine uprightness, and shrunk as by instinct from everything specious, the factitious in character, and plausible in manners.

(William Ellery Channing, p.13)

THE GREAT INTERPRETER.

AN ENGLISH TRIBUTE TO RUDYARD KIPLING—WHAT HE MEANS TO HIS COUNTRYMEN.

From The London Spectator.

While Mr. Kipling has been lying, as he has been all the week, between life and death, the solicitude and anxiety of the nation have literally known no bounds. This intense longing for his recovery has, we most firmly believe, been based upon something a great deal deeper than the mere selfish desire to draw further and deeper draughts from the enchanted cup of his genius—to read more stories of Mowgli and the jungle, more tales of the great deep, more songs and ballads like "The Flag of England" or "McAndrew's Hymn of Steam." Again, the sympathy of the public has not been based merely on the sense of sorrow for a man of genius struck down in the flower of his youth. The eternal pitifulness of sickness and death overshadowing so splendid and so youthful a career has doubtless counted for a great deal; but it could not alone have produced the popular anxiety of the last few days. Unconsciously, perhaps, but none the less strongly, the nation has felt that in Mr. Kipling it would lose a great force in our public life, and a great force for good. His absence must leave us all poorer in respect of what a people always needs most—an influence which, while bright, living, concentrated, attractive, is also an influence that makes for national righteousness, which helps to build up the national character, and makes us think less of the material and petty things of life and more of the great and lasting issues. The country has felt that if it lost Mr. Kipling it lost its chief interpreter—the man who best of all the present generation can make it understand itself, its duties and its high destiny. He is not an interpreter who merely eared to unriddle the shadowy and the vague, but one who dwelt among plain men and in contact with plain things, and yet by the alchemy of his genius drew forth from the common, and what some may have even thought the unclean, the true gold. Mankind find too few such interpreters, and, having one in Mr. Kipling, they realize how ill he could be spared—how, in fact, the world would be darker without the light he offers us. For three special acts of interpretation we must all be eternally grateful to Mr. Kipling. He has interpreted so that we may understand the common soldier, the man in the ranks, the man behind the gun and behind the bayonet—the tortoise on whom in the last resort the globe of our Empire rests. Next, he has interpreted India, or at any rate made partly luminous the iridescent and mysterious mist in which the Englishman in India moves. He has interpreted for us "the head of the district," the native policeman, the men of the hill tribes, the Baboo, the Rajpoot, and a hundred other of the types with which the Englishmen come in contact. Lastly, he has interpreted for us the white men of the Empire, and made intelligible the speech and thought of the native-born—the men of Canada's snows, of Australia's sun-baked downs, of South Africa's uplands. Most interpreters have been able to translate only one tongue, but Mr. Kipling's range of view is not thus restricted, and, like a new Mesopotami, there seem no limits to the things he can first understand himself and then make clear to us.

By acting as interpreter between the public and the common soldier, he may be said, almost without exaggeration, to have given the nation back its Army. To the generation which grew up between the close of the Indian Mutiny and the first Nile campaign the Army had become an unreal abstraction. It was understood to be gallant, but it was also supposed to be composed of the officious of the land—the men whom nobody wanted in any other capacity—the veritable leavings of the nation. But for this feeling the Army was, as we have said, hardly more than an abstraction—something which appeared in the Estimates and fought when required, but was as dim to the ordinary Englishman as, shall we say, the glimmers on our railways. Mr. Kipling, by a stroke of his pen, changed all that. By his pictures of Mulvaney, Ortheris, Learoyd, and by his songs of "It's Tommy this and Tommy that," "Gunga Din," "Fuzzy-Wuzzy," and the rest of the "Barrack-Room Ballads," the public were made to realize that it had an Army, not of War Office dummies, but of "hungering, thirsting men," who were well worth all the love, honor, respect and pity that the nation could spare. And Mr. Kipling did this, not by preaching to us, or by putting up an ideal man of straw and labelling him the British private, but by showing us the soldier in his habit as he lives. A mere realist could no doubt have produced as accurate a model as Mr. Kipling, and might even have made him talk as the soldier talks, but the country would not have understood. Like the eunuch of the Queen of Egypt in the Acts, we had the book, but there was none to interpret. Then came Mr. Kipling, expounded for us, and made us see that when the interpreter was at our side the common soldier and his talk were well worth our study. Even more magical was Mr. Kipling's interpretation of India. No man has been or ever will be able to tell us all that the East dreams as she tells the legions, Greek, Roman, English, thunder past her. From her deepest reveries we are all shut out. Mr. Kipling, like the rest, can only say that there is always something behind we shall never know. But at least he has interpreted for us the writings that run around the porch-pillars of the closed doors of Indian life. In that wonderful letter which the agent of the native prince writes from London to his friend in the Central Provinces, we are made to understand how the English strike the native mind, and what is the value they set upon what we esteem man's happiest lot—plenty of steam engines and representative institutions. Again, what a picture of passion, as it stirs the man of Eastern blood, is to be found in the story of the Afghan horse-dealer and what he told his English friend. How profound, too, is the interpretation of a part of the physical side of Asian life to be found in the "Jungle Books." As works of pure genius they stand alone in Kipling's writings. By means of an imaginative medium of the highest kind we are made to see and understand the jungle and its life, and to see through the very eyes of the animals of the forest and the hillside the battle of life that is perpetually being fought out among the wolves, the tigers, the panthers, the elephants, the monkeys, the wild dogs, the apes, and even the snakes and "little people." By some deep sympathy of comprehension Mr. Kipling seems to have got to the heart of the mystery which once peopled, and indeed still peoples, India with animal gods, and to have used that mystery to show us the life of the jungle. We cannot profess to trace the connection between Mr. Kipling's talking wolves, monkeys, elephants, panthers and snakes and the brutish gods of the Hindoo mythology, but we feel that it is there. The something in the animal life of India which inspired, and still inspires, the worshippers of the brute creation touched him also, and inspired him to interpret it for us in the lower terms of Mowgli's jungle friends. And so well was his task accomplished that it seems no more than natural that the bear and the great black panther should be wise and fatherly, and that "Kaa," the python, when he hunts, should do his work as if he were incarnate destiny—that which is inexorable, intolerable and fascinating to destruction.

Save Mr. Kipling, almost every other man who has understood India has failed to understand the West. Mr. Kipling has been as useful to his country in interpreting the West as the East. As we pointed out in their columns several years ago, apropos of his poem, "The Native Born," he has winged with a touch of passion and imagination the lesson that the inhabitants of our great colonies in Canada, Australia and South Africa have, and ought to have, a keen and thrilling local patriotism, and that this patriotism, if properly treated and properly understood, need not in the least interfere with or exclude the greater patriotism which we all owe to the Empire as a whole. As we read that wonderful poem we realize that Mr. Kipling has entered fully into the spirit of the Canadian, the Australian and the South African. And gradually the lesson Mr. Kipling there taught us is penetrating the national mind. When it has finally caught hold of us a greater benefit will have been done to the Empire than could be wrought by a hundred Imperial Federation lectures. We shall have learned not to call colonists "disloyal" because they think strongly and speak passionately about their native land, or because they do not happen to admire this or that self-advertising patriot who has labelled himself an Imperialist, and professes to have patented and made a private monopoly of the welfare of the Empire and its expansion and consolidation.

What we have said to-day must not be taken as in any sense an adequate appreciation of Mr. Kipling's work as a man of letters—as a poet or as a creator of character. We have not even alluded to his writings about the sea, or to the fact that he, almost alone of Englishmen, has succeeded in writing the true short story—the real conte. All we have attempted to do is to explain how natural and right was the instinct of our people and our race both here and in America to regard his illness as a national event of the first moment. An Imperial nation is always an army on the march through an unknown and hostile country, and under such conditions to lose one's best interpreter would, indeed, have been a grievous loss.

WANT THE MEETING IN CLEVELAND.

The bankers of Cleveland, Ohio, at a meeting held in that city yesterday, extended a cordial invitation to the American Bankers' Association, through its Executive Council, to hold the next annual con-

*Rudyard
Kipling*



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RUDYARD
KIPLING

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Rudyard Kipling



NE night during the anxious hours when Mr. Kipling was going through the crisis of pneumonia at his hotel in New York, a hansom cab came dashing up to the door.

No one got out because the cab was empty, but the driver on the box leaned forward and called to a group of reporters who were leaving the hotel, "Say, beg pardon, sir, but how is he?"

"How is who?"

"Kipling," returned the cabbie.

"Oh," said the reporters somewhat surprised, "he's about the same—a little better, the last bulletin says."

"Good," said the cabman, turning his horse around; "I promised the boys at the stable to hurry back with the news," and whipping up he drove back in the direction from which he had come.

Rudyard Kipling

During the same week an eminent Englishman, upon arriving at New York on the *Lucania*, bought an extra edition of an afternoon paper and boarded a horse-car. Presently he heard the conductor addressing him while collecting fares, "May I look, just a minute?" The Englishman let him look over his shoulder. The conductor nodded his head approvingly and then said, "He ought to been made poet laureate." Then the Englishman perceived that it was not the sporting column but the Kipling column that had taken the other's eye, and he rode on wondering at this commentary on the intelligence of Americans of the lower "classes." It was more of a commentary upon the universal and absorbing alarm of all classes lest this man who told tales and wrote poems should die.

These were the days when hard-headed business men on the way to and from their offices, instead of speaking of the

Rudyard Kipling

weather or the stock market, discussed the pathology of pneumonia, and when churches all over the land offered up prayers for the sick man's recovery—in some cases made one of his poems, "The Recessional," a part of the service.

Now when the crisis was past and he finally recovered, the convalescent said very little about all this (except to thank the public through the newspapers for their kindness and sympathy) because he is not given to saying much about himself at any time.* But any one who knows the man as shown in his writings is likely to think that he valued these homely, hearty expressions of warm,

*Mr. Kipling is so averse to publicity of his private feelings and affairs that at one time when an artist who was commissioned to illustrate certain of his writings, presented himself at Mr. Kipling's house in Vermont, the latter, it is related, met him at the door saying, "I regret very much being obliged to do this, but I must ask you to promise me upon your honor as a gentleman before entering this house, that you will tell nothing of what you see or hear within it." And the artist promised.

Rudyard Kipling

spontaneous interest and feeling on the part of the people at large far more than the cablegrams that came from foreign emperors, or the hundreds of letters from the ruling minds in the arts and sciences all over the world.

However that may be, those incidents show, perhaps better than an elaborate analysis, what manner of writer this man is. There are certain authors who, while not admired or even understood by the masses, are greatly appreciated, not to say idolized, by the chosen few; again, there are other writers, "popular authors," ignored or ridiculed by these same chosen few, but widely read by the masses.

But here is a man, a comparatively young man, not yet 35, who appeals to the highest and the lowest, whose work is praised extravagantly by the critics, and whose books are as eagerly devoured by the masses. Why is it?

Rudyard Kipling

It is not only because he is a genius, but because he is a certain sort of genius—the rare sort that appeals to all human beings with human hearts, whether they are enough skilled in literary matters to appreciate the delicacy and strength of the way he does it, or only enough skilled to read stumblingly a printed page, and be thrilled and charmed, not knowing why.

He is not one of the long-haired, dreamy-eyed literary men with “temperament” and much self-consciousness, but a man first, and a writer afterward—a strong active man, who believes in life and hard work, and civilization and religion; a virile, wide-awake man of to-day, alive to the great moving forces of existence, a man in the world and of it at the same time. A man with common sense as well as uncommon sensibilities.

In short he is, as a recent critic said of him, “one of those few chosen writers whose direct personal influence continues

Rudyard Kipling

to be felt for all time regardless of changing taste and customs." And this is but another way of saying that he happens to be possessed of the highest form of genius, the genius that appeals to human beings because they are human; not from what they know by education, but from what they feel by nature; the form of genius which makes Shakespeare's writings in every generation command the highest admiration of the highest minds and, at the same time, warm the heart of the plowman whose mind he understands and gladdens.

Now, who is this man who can move cab-drivers and critics, car conductors and Kaisers? Where did he come from and how did he learn to do it? It is only right when a man has attained the eminence of being a figure of world-wide interest that the public should know something of the facts of his life. It is only just to the public

Rudyard Kipling

character that a correct and authoritative statement of those facts be given. The following brief sketch is based upon facts, supplied with the permission of Mr. Kipling, by one of his warmest American friends: Rudyard Kipling was born at Bombay on the 30th of December, 1865. His father, John Lockwood Kipling, the authority on art matters in India as well as the author of several books, was the son of a Wesleyan preacher; his mother's father was also a Wesleyan preacher, and both were of Yorkshire birth. Shortly before their son Rudyard was born Lockwood Kipling was appointed professor of Architectural Sculpture in the British School of Art at Bombay, and here in the most cosmopolitan city of the Eastern world the first and the most impressionable years of the young boy's life were spent.

Like most Anglo-English boys, he was sent to England to school. On his final return to India he became a reporter upon

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the *Civil and Military Gazette* at Lahore, where, for five years, he did the hardest kind of work. In 1887 he was called down to Allahabad to take a place on the *Pioneer*. Two years later this journal sent him on a tour of the world (during which he wrote the now famous letters called "From Sea to Sea"). The following June "Plain Tales from the Hills" was published in London, and before the end of the year he was known all over the world.

In 1891 he took a long voyage through the South Seas, and on his return to England was married to Miss Balestier, daughter of the late Mr. Wolcott Balestier of New York. Mr. and Mrs. Kipling after a visit to Japan built a house at Brattleboro, Vermont, and here their two eldest children were born. In 1897 Mr. Kipling and his family spent the winter in South Africa, and then established their home in Rottingdean, England, and that

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is where he now lives and works. It does not take long to sketch the life of a man of 34 years.

Though he had written stories and verses ever since a boy at school, "Plain Tales from the Hills" began his fame. Each new book was a greater success than the former; each enlarged the circle of his admirers, till now he is the most widely known of English authors. He has already written over twenty volumes. His early editions sell for fabulous amounts. Born since our civil war, he has already attained the dignity of being a classic. It is the most remarkable record in the history of English letters.

Kipling was not only a new force, but a new kind of new force, and so it was only natural that those who think they know what literature is, because they know a good deal about what it has been, should

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at first have raised their eyebrows at this active young man who knocked down the neatly-built fences of literature which painstaking critics had reared.

But even the most skeptical and conservative have since decided that this new man is one of the great personalities who come into existence every now and then, and that he has come to remain—as a classic. Mr. Howells, who at first spoke of him as “the young man with his hat cocked over his eyes,” names him six years later “The laureate of Greater Britain,” and Prof. Charles Eliot Norton sees fit to use the expression “from Chaucer to Kipling.”

It is not often that fellow-authors feel and talk about another writer as all of the craft now do about the present foremost literary figure.

“Of all contemporary writers,” says James Whitcomb Riley, the much-beloved Hoosier Poet, “I admire Rudyard Kipling

Rudyard Kipling

most. He has the greatest artistic mind of any living English writer."

Ian McLaren at the time of Mr. Kipling's illness wrote: "His death, which may God forbid, would deprive English letters of our greatest name and England of her real poet laureate."

And Thomas Nelson Page—"Almost any half-dozen of his stories would be enough to give fame to a writer—to make him a star; but he is a heaven full of stars. They almost dim each other by their multitude. He is one of the writers who make us proud that we are of the same blood. There seems to be no limit to his powers."

Indeed the only question now is of the future; it is not a question of what he can do, but—what cannot this man do. "There seems to be no limit to his powers."



Nov 10, '03

"THE LIGHT THAT FAILED."

ACTORS SCORE BETTER THAN
THE KIPLING ADAPTED PLAY.

Successful Production at the Knickerbocker, With Forbes Robertson and Gertrude Elliott in the Leading Roles — Piece Very Fragmentary.

"The Light That Failed," Rudyard Kipling's well known novel turned into a play by "George Fleming," a pen name of Constance Fletcher, was successfully produced last night at the Knickerbocker Theatre, with Forbes Robertson and Gertrude Elliott in leading rôles. Both the English actor and his American wife made individual hits. A large audience welcomed the players most cordially, but found the piece rather slow and lugubrious.

The story of the play follows the incidents of the novel closely enough for one to recognize an occasional Kipling touch, and the usual mixture of sentiment and bonhomie, so dear to Kipling's lovers, is not absent. The characters tried in the fire of the footlights are lacking in many of the real qualities of the novel.

Maisie, for example, has been subjected to considerable manipulation. She is not so hard, so opinionated, as Kipling made her; therefore the swift change of character is not so violently incredible on the stage as it is in the second version, that "happy" ending tacked on by the author after the first and truer conclusion failed to win readers for the book.

Maisie is still selfish, but in Act III. she melts and at the close she is the devoted loving woman. The *Red Haired Girl*, whose other name we never know, suffers in the dramatic transplantation. She is a mere shadow of herself. But *Bessie Broke*, the cockney servant, is all that she should be and plays quite a considerable part in Dick's current of destiny. *Dick Helder* and his chum, *Torpenhow*, "good old Torp," are, as in the book, lovable, manly fellows, and, as interpreted, respectively, by Forbes Robertson and Aubrey Smith, they endeared themselves to their audience last night. It should be added that "The Light That Failed" was one of the big successes of London's last theatrical season.

There is no involved plot in this very disconnected adaptation. We first see Dick as war correspondent on the outskirts of the Soudan. Not much happens except some excellently painted scenery and effective camp "atmosphere." This as a prologue. Maisie's studio occupies the surroundings of Act I. It is real enough. Dick's eye trouble begins to show itself in Act II. He becomes reckless, drinks hard and all because Maisie is devoted to "her art." At no moment does that young lady quite convince you that she has the "artistic temperament," except its self-absorption. Even the *Red Haired Girl* is shocked at the way Maisie treats Dick.

One of the stirring dramatic moments of this act is when Bessie vindictively destroys Dick's canvas, the picture upon which he has lavished terrific labor and the most potent cause of his blindness. As played by Nina Boucicault in the London production at the New Theatre, the episode was theatrically thrilling. Maisie is next seen in France where Torpenhow comes to tell her of Dick's total blindness, and in the second scene of Act. III. we see her once more back at Dick's studio where a justification is in progress. War has been declared.

All Dick's old newspaper crowd, artists and correspondents, are going to the front. He alone must remain, at home and in the dark, in the dark forever! He shows his ruined picture to the "boys," who are too kind to tell him of his ruin, yet not kind enough to refrain from the devil of a jubilation in a chamber at the rear. Maisie's return and meeting with Dick is played with artistic charm and genuine sincerity by Miss Elliott and Mr. Robertson. It was a time for handkerchiefs.

Of course, the sentimental chords are made to jangle with unnecessary fervor, and, of course, such a leopardess as Maisie does not change its spots at the bidding of its master. Mr. Kipling started with the intention of drawing a neurotic, art-obsessed girl, but, as he was never at ease at portraiture of the sex, his hand faltered. So we were given, instead of a *Hedda Gabler* of the ateliers, a conceited, commonplace, extremely disagreeable young person.

Charmless she was and charmless she remained to the close, that is, until Mr. Kipling's publishers pointed out to the Jingo poet of barrooms and barracks that his book did not sell. Then came the amended, the "happy ending," version, and everybody drew a breath of relief.

At one time in his career it seemed as if Kipling might become a great artist, but Philistia caught him at last!

He has had precedents. Mr. Pinero spoiled a good play in "The Profligate" by altering the climax, thereby giving an ugly wrong to probability and an unpleasant quarter of an hour to his admirers. In the dramatization of "The Light That Failed" the change is all for the better; a comfortable conclusion is one of the theatre's conventions. And, in addition, "The Light That Failed" is far from being a brilliant play, though it may prove a pleasing one to the New York public, fragmentary as it is.

Mr. Roberts is an actor of superior elocutionary powers, a man of sympathetic temperament and in his *Hamlet* an actor of imagination, intellectual ability and abundant technical skill. He pulled with consummate ease the wires that moved the character of *Dick Helder*. He was all that such a part demands, all and more. He has the gift of pathos. His mask is an emotional one. That he is often carried away by the sound of his own voice, thereby neglecting action, may be pardoned for the sake of that same voice, which is a mellow organ of wide compass and rich in the expression of tender moods. Mr. Roberts has not been seen here for some years, not since he appeared in "Thermidor."

Miss Elliott has greatly improved since she left New York for London. She acts with freedom and earnestness and she looks like her sister, Maxine Elliott—surely a definite enough statement of her comeliness. Aubrey Smith as *Torpenhow* repeated his London success. He is an actor of an attractive order and, as we may later discover, a versatile one. He was *Torpenhow* to the life—really an ungrateful part, as all he has to do is to stand around and listen to Dick's woes and console him. Anrial Lee was the "slimy" *Bessie*, and she acted with force, though hardly a Miss Boucicault. The minor rôles were well filled. The general performance was languid until the second act. Then Mr. Robertson made a speech. He seemed nervous; every one seemed nervous. After all it was Mr. Robertson, and not his play, who scored.

"THE WORST WOMAN IN LONDON"

MR. ALDEN'S VIEWS.

Kipling's "Five Nations"; James's "Life of Story"; Some New London Publications.



MR. KIPLING'S new volume has not yet been noticed by The Spectator and several other papers, where the most noteworthy criticisms of new books are to be found, but enough has been said about it to show the drift of opinion. Every one admits that it contains poetry of originality and strength; and most of the critics concede that as a whole the verses are in a more serious key than were the verses in "Barrackroom Ballads" and "The Seven Seas." But it is also said, by more than one critic whose opinion is worthy of attention, that the volume is not equal to its predecessors.

For myself, I cannot see the least falling off in the book. While, like the previous volumes of verse that Mr. Kipling has given us, it contains verses that are not fully satisfactory to one who holds the reputation of Mr. Kipling dear, it seems to me that it also contains poems that surpass anything that he has hitherto written. It must be remembered that Mr. Kipling has now been so long before the public that he is no longer the surprise that he was to all of us when he made his first appearance. We were then struck, not only by the fact of his genius, but by the novelty of it. He was unlike any one who had gone before him, and hence to the attraction which his work necessarily had for us, was added the attraction of the surprise and the wonder that we all felt when his genius first blazed before us. This sensation of novelty no longer attends the publication of a book by Mr. Kipling, and for that reason the present volume could not be expected to create the same wonder and surprise that the "Barrackroom Ballads" created. But how it is possible for any one to read the book, and then to feel the slightest disappointment, I cannot conceive. Has Mr. Kipling ever written anything better than the "Recessional," the "Feet of the Young Men," the "White Horses," and other poems which go to form the present collection? In these there is the same splendid swing of rhythm, the same inspiration and certainty of epithet, the same intense vitality that has always characterized his best work. If it were his first volume of verse it would be received with even more enthusiasm than that with which we received the "Barrackroom Ballads" and "The Seven Seas." For it has all the merits of those wonderful volumes, and in addition it shows a ripeness that they did not always show.

One need not be an Englishman to appreciate the superb patriotism that is expressed in these verses. With Mr. Kipling patriotism is a passion, and his verses burn with it. It is only among his own countrymen that there will be found those who resent some of the ways in which this patriotism is worded. The true fawned fool will never understand what Mr. Kipling meant when he wrote of him, and to the end of time will believe that the poet meant to insult every Englishman who plays cricket. But this particular variety of fool will never understand anything, and what he may say or think is a matter of no possible consequence.

such a genuine
be fitly honored.

Mr. George Burdett titled "The Lady" a good story, we and witty thing grows, and his tinctly better than wise his popular evidence that thrown away up

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city troops were held in readiness for any emergency which might arise.

As soon as our outposts were reinforced our men did some heavy volley firing. On the New Manila side the Utah Battery soon got its guns into position, and the Sixth Artillery did likewise on the Old Manila side. At a signal the boats of the fleet, which had been stationed close in to the shore, opened fire on the insurgent position, and the light artillery on shore did some good work. While there was heavy firing throughout the night at times along the line our troops made no attempt other than to hold their positions, and waited until morning before any moves were made.

At early morn an advance was ordered all along the line, and there was a heavy artillery fire directed against the insurgent positions. The Nebraska regiment, after the Utah Battery had gotten in its work, charged and captured the blockhouse and buildings occupied by the insurgent forces at Santa Mesa. The Colorado boys charged and captured the insurgent positions before their lines, and the South Dakota boys captured blockhouse No. 5, which had been shelled by the Utah guns.

Among the most daring charges of the day were those of the Tenth Pennsylvania's against the insurgents, who were intrenched in force at the Chinese Hospital out on the Sangayles road and on the hillside beyond. The whole hillside was one great burial ground, and on the top of the hill stood the Binondo Cemetery, one of those queer strongly walled burying places where the dead are deposited in niches in the walls. In the cemetery stood a large chapel or *beseta*, and the place afforded the strongest imaginable positions, for the walls were almost proof against our light field pieces. To the right and beyond the cemetery the insurgents held a strong stone fort or blockhouse, and all over the hillside were abundant places of cover.

In the forenoon Colonel Hawkins, at the order of Brigadier-General McArthur, who was in command along this part of the line, led his little command in a charge across the rough rice field, and, with a rush the insurgents were driven from the Chinese Hospital. After a rest at this point the Tenth charged

up the rough hillside and captured the cemetery, and from that point charged the stone fort, and the insurgents fled pellmell.

In the meantime the Montana's had swept the insurgent positions to the left and fired the native habitations. The Third Artillery, armed as infantry, were heavily engaged on the left of the Montana Regiment, and they drove the enemy from all of their positions. To the left of the Third Artillery the Twentieth Kansas Regiment did lively work, and, capturing blockhouse No. 2, drove the insurgents into the suburbs of Caloocan. Then the day's work before New Manila ended and our army rested on the field.

To the right of the Pasig our troops were equally successful in their operations. The California, Idaho, Washington and Wyoming troops captured Paco and drove the insurgents from Santa Anne and San Pedro Macati with great loss. The Fourth Cavalry, Fourteenth Regulars and North Dakota troops forced the insurgents back from Malate, and the "Monadnock" did fearful execution along the beach. The country in that direction has been desolated.

Thus ended the first day's work, and the losses on the insurgent side cannot be less than 4,000 or 5,000. Our losses were about 40 killed and 150 wounded. On Monday the First Nebraska and a detachment of the First Colorado, Second Oregon, Twenty-third Regulars and Tennessee regiments advanced on the water works, located at Santalon, and captured the position, thus securing the water supply to the city. On Monday afternoon the "Charleston" and "Callao" shelled Caloocan, but no advance on that insurgent stronghold was made at that time. On Tuesday the Fourteenth Regulars, First North Dakota and First Idaho followed up the bombardment of Paranique, a native stronghold located two miles below Camp Dewey, where the forces which captured Manila from the Spaniards were encamped last July. The slaughter of the natives at Paranique was great. On Wednesday the First California troops captured Pasig, and this about broke the power of the insurgents before Old Manila.

After the capture of the water works the attention of our army was turned on Caloocan, a town of considerable importance, lo-

cated about three miles from Manila on the west side of the bay and on the line of the Manila and Dagupan Railroad, where the insurgents had been concentrating their forces for a stand. At Caloocan the machine shops and offices of the road are located, and here the natives intrenched themselves strongly.

In a charge on the outer works of the place on Tuesday evening, First Lieutenant Alvord, of the Twentieth Kansas, was killed, and seven men of that command wounded, but the positions were carried. The regiment, however, fell back, and on Friday afternoon the "Monterey," "Charleston" and "Callao" and the guns of the Utah Artillery, and those of the Sixth Artillery were turned upon the town and great destruction was wrought. The insurgents were driven from cover and the Twentieth Kansas, Third Artillery and First Montana made a gallant charge upon the place. Many insurgents were killed in the bombardment and in the charge, and the main body fled to Malabon, three miles further up the railroad. It is said that Aguinaldo is personally in charge at Malabon, and it is expected that the insurgents will make a final stand there. The place is within easy range of our boats, but no advance will likely be made upon the place until more troops arrive. The Amer-

ican flag now floats over the house of General Manager Higgins, of the Manila and Dagupan Railroad in Caloocan, and our army is operating the road between Manila and Caloocan, and the old steam motor line is also in operation.

The work of our army thus far has been most brilliant and successful. The charges of the Kansas and Third Artillery against Caloocan, and that of the Tenth Pennsylvania against the blockhouse and cemetery on De Loma Heights were not less brilliant than the famous charge of San Juan Hill at Santiago. Every man did his duty. The officers displayed the utmost bravery, and each was in the lead in the splendid advances. The percentage of officers killed and wounded in the operations of the last week have been large. Colonel Smith of the Tennessee Regiment, Major McConville of the First Idaho and First Lieutenant Alvord of Company B, Twentieth Kansas, are among the dead. Brigadier-General Charles King directed the operations before Malate and Brigadier-General Overshine commanded the brigade to the left before Old Manila. In front of New Manila Brigadier-Generals McArthur and Otis were in charge, and Major-General Otis directed the movements personally.

MANILA, PHILIPPINE ISLANDS.

An Apocalypse of Kipling.

By Prof. George F. Genung, D.D.,

OF THE RICHMOND, VA., THEOLOGICAL SEMINARY.

AN interesting subject for theological study is Rudyard Kipling's poetical apotheosis of Wolcott Balestier, prefixed to the volume entitled "Ballads and Barrack-Room Ballads."

In this poem Mr. Kipling is assigning their place in the eternal world to the active, toiling, heroic, though not distinctively religious class—the makers of history—

"Such as fought and sailed and ruled and loved and made our world."

Tho in its form an apocalypse or vision of the unseen world, this poem is in reality a deliverance regarding the inner life. It

is the elevation of a certain type of character to its ideal or glorified state, the projecting, as it were, of the heroic and achieving side of humanity against the background of eternity and viewing it in the light of God's judgment day. The poem is interesting as a product of the religious insight of one who figures the divine judgment in the light of an unconventional theism deduced from the divine self-revelations in nineteenth century life and history, rather than from the utterances of a supposed era of exclusive revelation centuries ago.

It is really the discovery of a religion, or assignable and eternally rewardable relation to God, in those whose inner life is not introspective or self-expressive. In speaking for these Mr. Kipling exhibits the insight and audacity of a prophet. He speaks for those who formulate nothing for themselves. In thus disclosing the deepest elements in silent lives he is true to his peculiar genius, which is to stand as the Prophet of the Inarticulate. The same talent which enables him to endow Badalia Herodsfoot with spiritual life, or the jungle beast, and even inanimate machinery, with a soul, qualifies him to compute for those who have never expressed, or even thought, a religion, the essential co-ordinates of their religious place and value before God.

Though the spiritual life which our author discovers in these men is not contemplative, and does not secrete doctrine or psalmody, though it has not consciously passed through any process of repentance or renunciation, yet it serves God with the joy which comes of following and satisfying, in the sphere of his plans, the eager bent of a conquering will. It is the joy of toil and of achievement; and because God "worketh hitherto" this religion of work is tributary to him.

This religion is what might be called, if such a paradox is admissible, a secular religion. It is the religion of work and of daring. On the surface it does not appear to be motivated by conscience or built on reasoned theory. Rather we might say that to the author's conception these men's *rapport* with God's movement in evolution constitutes in them a kind of conscience, but it is a conscience wholly immanent, wholly taken up with achieving, so that no residue of conscience is left which transcends the action, or contemplates it from a higher level, so as to bring it into judgment. As immanent or entirely transmuted into action, the conscience, as such, does not rise to a consciousness or reasoned rule of life, but acts, if at all, simply as an instinct.

Such a religion, without a transcendent conscience, is possible only in the service of a God who does not rise to the transcendent sphere in the person's knowledge. This brings us to the noticeable thing in Kipling's theism. That is strongly dom-

inated by his conception of the divine immanence. His God is the God of evolution. He is a week-day God at work and in movement; he is perfecting his universe and its civilizations. It is in participating with the fine ardor of conquest in the divine work of subduing the world that these heroes have found their acouian life. In all this God is nerving or leading his secular servants as the immanent, moving spirit of the universe, not judging and calling them upward as the unchanging essence of holiness above the world. It is only in the open vision of an eternal world that their secular ardor, which was unconsciously serving God all along, begins to come to the perception of a transcendent master and to be transformed into an adoration, an obedience and loyalty, a "will to serve or be still as fifteth our Father's praise."

Such a thought of religion is founded on a radically different conception of the soul, or rather of the soul's eternally significant aspect, from that on which the common notion of sin and atonement is founded. With Mr. Kipling the prime consideration with regard to the soul is its movement, rather than its state. It is an active principle rather than a *thing* to be condemned or approved. Its salvation, or union with God, is harmonious movement with him—it joins itself with him in his world-making. Hence its mere state as good or evil becomes a matter that will almost take care of itself. As in all living organisms, its movement clears and saves it; its vital forces throw off what is foreign to its substance. For sin is not thought of as a *nature*, too deeply rooted to be thrown off except by a regeneration, but as a separable habit or excrescence. The soul as absorbed in God's work is radically at one with him; its only need is to be purged of its earthly imperfections. Such a healthy and active soul is above any radical contamination by sin, if it only knows the folly of it, so as not to be deceived by it; the soul may even sport with the futilities of wickedness without risk so long as its eyes are wide open. Thus, with a little touch of scorn for that Pharisaism which engenders prigs and prudes, the poet says of his heroes:

"They whistle the devil to make them sport
who know that sin is vain."

And with this conception of the soul and of its sin goes also the poet's thought of death. This, according to the poet's conception, is not the "wages of sin," but a "breath" by which the spirit is "borne" to its true place, or a change which disillusionizes and purges of error. It seems to be thought of as an ordinance of nature which, because it belongs to God's realm of law, must have some beneficent function.

Such remission of sins, therefore, as is needed by these men, already at one with God in the main bent of their lives, is furnished by the experience of death. Pride, which is thought of as an inordinate valuing of human praise—a "stooping to fame" which prevents the hero, even with a Prometheus sympathy with mankind, from being wholly divine—is expelled by the incorporeal enlightenment by which the soul is made to see things in their true relative importance.

"They are purged of pride because they died; they know the worth of their bays."

The more animal forms of sin are thought of as "cast," or "sloughed as the dross of earth" in the final salvation of a soul whose movement is normal and in the direction of the divine movement.

As to the place of these people in the eternal order, Kipling is far from classing them with saints, or assigning them a station among the players on celestial harps. They are represented as in some pagan region of Paradise, occupying themselves with what ministers to intellectual and esthetic elation rather than religious rapture:

"They sit at wine with the Maidens Nine, and the Gods of the Elder Days."

When "our wise Lord God" comes, as he often does, to their region, it is as the "master of every trade," the author of those secrets of nature which in their earthly crafts they have sought to apprehend and use, that he gains their respect and reverence; while when he

"tells them tales of the Seventh Day—of Edens newly made,"

that is, seeks to interest them in his higher work of redeeming men, or producing specimens of saintly character, they, as "gentlemen unafraid," are reverent and acknowledge its importance and glory, but it stirs no

emulation and no compunction—it is out of their line. In all this it is implied that the saintly character is but one species of divine product, a product of sabbath, or still and meditative religion—a form of life to whose epic the work-day toilers, with as legitimate a place as that of the saints in the world, may listen as "tales" without condemnation and without loss of self-respect.

Characteristically, therefore, that service which is the eternal joy of these heatified heroes is the service, not of praise, but of enterprise and resolute overcoming and reckless daring. If God has extra-hazardous work in the unseen sphere, these are the ones who stand ready to do it:

"'Tis theirs to sweep through the ringing deep where Azrael's outposts are,
Or buffet a path through the pit's red wrath when God goes out to war,
Or hang with the reckless Seraphim on the rein of a red-maned star."

And along with this fierce joy of divine exertion goes a mirth belonging to their periods of recreation—a mirth born of their intimate touch with the evolving earth and its enthusiasms. At the same time, with that limitation which is apt to restrict the sympathies of those who are strong and overcoming, and with an almost fatalistic deference for God's self-avenging laws of nature, these men dare not weaken themselves with futile regrets for the world's suffering.

"They take their mirth in the joy of the earth—they dare not grieve for her pain—
For they know of toil and the end of toil—they know God's law is plain."

This religion, while it may be a divine ardor for development, is not a scheme of salvation. It is devoid of that immense spiritual uplift for mankind by which Christianity calls out the human spirit, even in the most degraded, to arise and meet the divine mercy. Indeed, it does not present itself as a rival to that worship which is conscious and sanctifying. It is another sphere—it presents only the complementary side of humanity, and the complementary view of the divine manifestation. We may say that in this picture of blessedness is exhibited the highest possibility of spiritual life in the sphere of the divine immanence—no light, or conscious belief, but only the heat of a fervid

cosmic impulse. Without seeking to rival or belittle the faith of those who can walk in the light, the poet suggests that in the sincere and self-conquering ones who have "loved and made our world" there may be a submerged religion which shall come to consciousness in a future world as something far other than an aversion to God. It may not develop into a seraphic rapture as it opens its blossoms in the eternal climate, but it may issue in a tolerable and even blissful *modus vivendi* with a God who has secular service to be performed as well as eternal sabbaths of worship to be enjoyed. And

when we think how many there are, apparently sound and right-hearted and sincere, who nevertheless fail to be touched by our wisest church methods, may not the poet's suggestion lead us to conjecture that possibly our "tales of the seventh day" have not covered the whole ground of the infinite mercy, and that the God who is in his world as well as above it may have some place in the consummations of eternity for those whose worship never rose on earth to a higher level than a disciplined and enthusiastic sharing in God's cosmic process?

RICHMOND, VA

The Hands of Christ.

By S. Alice Ranlett.

LOUIS BURRAGE stepped back into the shadow of the darkest corner of his studio and gazed at the unfinished painting on the easel before the soft crimson folds of the velvet curtain; the late light fell on it from the northern sky, whose clear blue-green field was flecked with the faint shell-pink strays of the March sunset, and gave a wondrous sheen to the floating white raiment of the picture's central figure; it was Christ, standing as in one of the Easter days, in the midst of his disciples and saying, "Peace be unto you! Behold my hands!"

Burrage noted, with a certain pleasure, the grouping of the disciples, the harmonious colors of their dress, and their faces, eager, wondering, startled yet bright with a dawning of gladness; he was not so nearly satisfied with the central figure. Yet, in spite of his artist's appreciation of imperfections, he could see that the face above the long, snowy garment was noble, pure, loving, and in some small measure superhuman, but in the space where the extended hands should be the canvas was blank. The face of Christ—inspired artists of every time had set it forth, and Burrage knew that; under their influence he had painted—but the hands of Christ, and in that moment when he bids them be looked upon, weary with the healing of the world, wounded with

the sins of the world, yet restored and transfigured by the divine life, intense and radiant in the Resurrection days! where should he find a model for the hands of Christ; or in what soaring of his imagination could he hope to see them? Burrage's was a soul of high ideals, and earnestly and reverently he had undertaken this picture. The artist sighed. He had left the vacant space on the canvas, hoping for an inspiration, and now it was but three weeks to Easter and the exhibition for which the painting was destined. He sank back on the divan, thinking deeply. In the months of work upon this picture he had studied the Gospels as never before, and the one who moves through their story, serene and beneficent in life and death, had become most real to him; to the Gospel narratives his mind now turned in a special search for the likeness of these sacred hands, but he could find no material picture, not even Luke the Evangelist, who "first taught art to fold her hands and pray," had left a word as to their outward semblance; he must fall back upon the revelation of them through their work—of that much was written. It was a work of wondrous healing, wrought upon sick bodies, lepers, deaf, blind, and those with divers diseases, of feeding the hungry, of laying touch of blessing on children, of lifting the dead into life, of breaking and dis-

pensing the holy bread, and the seal and crow was the nailing of those hands, which, able no longer to work, yet, fixed upon the cross, did their greatest work of all.

"But," thought Burrage, "how can I find such hands? Yet hands, no less than faces, are molded by character. I must study the hands of those who do, in some measure, the works of Christ; such there are."

The artist began then to study new models, mothers whose tender hands caressed their children and would fain—poor human hands—keep them from every evil; nurses and surgeons, tending the sick and sometimes healing them, not always—again, poor human hands; the charitable, stretching forth their hands in generous giving, working with them that the poor might be fed and clothed; and he went into the churches and saw the ministers of Christ, as they, in sacramental memory of him, dispensed the bread which was his body. There was one whose pure face, sweet voice, and reverent movements appealed especially to Burrage, who in his extended hands seemed to catch a glimpse of hands divine, blessing and giving bread to the hungering thousands, and again, with yearning that all would eat and hunger no more, offering the bread of life once broken for the world.

In all these studies the young man learned something, and he could almost think into the vacant space of his picture the missing hands; but he was not yet satisfied with his conception of them—he had not seen what they were in life-giving or in suffering for the world.

On the evening before Easter Burrage made one of his frequent visits to a friend, the house surgeon of a hospital. The doctor took his guest in to see a child patient, whose case was critical; a smile came into the blue eyes and on the flushed cheeks as she joyfully greeted her friend, the doctor, saying, "Tell me again, about the little maid."

The doctor, caressing the small thin hands, told quietly the story of the little maid, who, having been ill, fell into a sleep from which none could waken her, till one came who took her hand and said, "Damsel, I say unto thee, arise."

"And, then," asked the sick child eagerly, "was she quite, quite well again?"

"Yes," answered the doctor.

"Do you think he would come and tell me to rise up and be quite—quite well?"

"I think so—some day," said the doctor, lowering his voice at the last words.

The memory of the child remained with Burrage through the night, and in the early morning he wished so much to know how she was that he returned to the hospital, and, entering by his friend's private door, went to the child's room.

"Please tell me about the little maid," she murmured in her half-consciousness, and in the dim, gray light mistaking Burrage for the kind physician.

The young man gently stroked her brow with his cool hand, and softly told the story of the little maid of the old, old days, ending with Christ's words, "I say unto thee, arise." He did not need to go further, for the child had fallen asleep.

Burrage seated himself at a distance and closed his eyes, but it seemed to him that he instantly opened them again, for he heard the very words he had just repeated spoken in a voice of power, yet of wonderful sweetness. Beside the bed stood one in garment of snowy white, stretching out his hand to the child, and she, with the rose-flush of health on her cheek, a joyous light in her eyes, and a smile on her lips, put her little hand into that hand so strong and so tender—Burrage saw it and knew it was the hand of the life-giver—and so rose up and went lightly away with him who spoke. The young man sprang forward, but there was no one by the bed, only the rosy dawn-light of Easter morning lay on the child's face, which without it would have been strangely white, as white as purest marble, and on her lips was the same joyous smile which Burrage had seen but an instant before when he thought she rose up and went away with the one who spoke. The doctor came in, and, looking, said, "The hand of God has touched her, she is gone."

"The hand of God," answered Burrage, softly, "is the hand of Christ; she has indeed risen and gone with him into the life which is eternal," and he went away from the hospital.

The church bells were ringing their joyful Easter chimes and there were many persons

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To Sur Pack piece X X 111

My new cut ashlar takes the light.

Of these be good in that I wrought.

One instant told to thee denied.

One stone the man swings to its place

Take not that vision from my hand.

It got beyond an order and it got beyond all 'ope

We were rich of being promised one but we knew it too.

There was no death & wounds on the ground as we did keep

We were rather far we started. We were never disappointed

The action in its blindness bore down to good & bad.

To the topian of the last one to the what of the damned!

Where how you hear this while away?

What how you dare with keep you mess?

And what was the end goes to show?

Along up on the house top to the north.

Far, far below the stone began to land

My father's wife is and and free of hand.

4. He preaches the glory of friendship - love.
 The great thing gets him - Tremble Book
 How men find this a long way it put unendingly,
 E. B. T. and. Cabot MacPhee & the Column
 My friend the Capt. and. East & West

5. And as we may thank the glory of sacrificial service
 The human kind - only Suburban Epistola 129
 The virtues for human good. The Explorer S-N. 51
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 American War. And. for unity, the people
 Demand heaven. Rain standard.
 of Christ - to write him house.

2. The limitations of the
 1. Understanding of the common people. Being. Beers on it - "and some"
 2. The people, understanding more.
 Shaking out like a man. The Power of the river. The Islander
 But because of the nature
 Upon without violence. Making certain goodness
 3. The melody of power. "Beyond the Pole"
 Dreamed in Moody's that sentences
 The modern style. in his moral mistakes.
 4. Ely's subject to the moral axis.
 The four only vehicle. Extension speech.
 5. Out of the conventional - Brooks the man to preach before doctors.
 we are to be and put in it
 Just as in these & vice 4. But attract attention
 Bushnell. Dr. J. Paradox.

But his limitations

1. Besides I said, and yet he is rough - not the checker book
2. The conception of life is a divine fellowship
3. The strain of highest reality when not absolutely dies into its sense of
 truth is being
 Epistola. Novels. "No thing who see it." p. 359
4. The glory of laborer & the thousand of light
 The Road Beyond. S-N. 6.
5. Does he know? My journey. Emma 134

Kypling

A. T. Pierson



ROBERT E. SPEER
ENGLEWOOD, N. J.

At Dr. Pierson's funeral.

It is an honor to be permitted to speak here today
in behalf of the y. m. & y. w. who owe to Dr. P. in great
part their whole world outlook.

It is a grotesque task to acknowledge for these his living
interest in younger life, his hopefulness, his sympathy.

And if it were not what he would disapprove it would be in
our hearts to read what he was in to. - but Jeff
& Carey - the Service - the Saints Service Service.

We honor him best today by reaching the service he
sought to reach the same only desiring to carry those
service forward

1. He was one of the great seers of the coming vision. Now
his eye has been turned to light up - look on the whole field -
the world out to concern things. as a world power of
redemption.

2. He was one of the first to chase the note of simplicity.
an element of power. The 2nd Con in the Epst. Church.
The Crucifix! Edicts an idea of his lonely voice.

3. He began a new type of propaganda. Reverend. in.

formed, free of fact, but blessing, blessing the
spirit of law and again.

4. The interest was the whole church as well as the
whole world. This division & cooperation scheme.
The idea which we are to draw.

5. The last mission part always in the highest spirit -
was new. As 2nd as manifestations kept such.
appeals up to the highest mission. - To him we
are the best part of the new system of the future
enterprise. Goodness.

6. And he ever saw and proclaimed the doctrines
principles - the doctrine, the canon - the Grace.

7. And lastly, he embodied in the intensity of devotion:
the holiness of his of his whom the God is of
law - spent & spent out. In which mind was
very. Marked - true and. And - then comes the lesson
not die - but in the glow of love

The part he ever brought forth in the mission. And!
But what is more important the part we are to do!

Lessons from an Unfortunate Athletic Season.

1. The inspiration of a close race - when undefeated
2. The power of recovery, & of victory, even though one defeated. The unveiling of latent power shown just after last "New Year." Overcome Jackson failure as teacher as discipline - better now.
3. The unity of team & achievement. That carries the team over as one of no equal
4. And the need & glory of team play. Pure spirit of underdog - that the great thing in sport lies in what you have done. That the team is the team
5. The glory of struggle - of might's effort - of pushing as the body is. "Let him stand no more."
6. And of pushing which soul in. Be earnest
7. Broader power. You have not yet stirred into blood.
7. The inspiration of the beholders. Both of them.
Heb xii. 1

In this spirit a man should dress his life at the

ends of God's purpose for it, at the ends of the Church,
at the feet of the cross

How shall we develop in the heart of the Christian
public an attitude of sympathy & Christian pity for
Moslems?

1. By remaining as far as we can the cause of the
many feelings of antagonism & prejudice.

As also by the spirit of the Crusades, & R. Hill

And politically, as the State relations appear among

Russia, Tripoli, Morocco, India.

I know the blame of Islam - It has a lot of it is dying.

Let us break away from the old history.

2. By ceasing to speak harshly and with shadows

on humanism and identification of race & religion.

The Protestant standard. The Continent

3. By frankly recognizing the elements of good both in
the Moslem race & in Islam

As to the law - that has not been.

As to Islam - Moslems but we know the Quran. The 11

4. By showing the Church Islam's head of Christ.

This law, purity, reverence of God.

5. By spreading information about Muslims to Moslems
and esp. Muslims who have been in the East and back

6. Accordingly by leading men churches to
undertake work for Palestine - to deal with the
problems of Balam.

Let-Soft take Karami with Epsie. Peshawar
Lut-nawo - Belandistan

7. By feeling it ourselves.

The Duties and Opportunities of Educated Women

It is increasingly difficult to specialize there. But

1. One great duty & privilege of women is to preserve worthy traditions. American mind. Immigrants - art & crafts.
2. A great duty is to keep faith alive - Kelvin's history, a hint in the possibilities of goodness.
3. To set up right ideals & principles for men and before them. Does not restrain the great weapon of Holby's suggestion as to bad men of wealth.
4. To exert the idea of plain duty as the greatest thing in the world. Chinese Garden.
5. To exert & preserve ideas of simplicity, propriety, beauty. Japanese Ladies Requirements in 1905.
 - To have down increasing expenditures. Sp. in society.
 - The domestic economy of house things. Carried on the women bathing house in the fishing village.
 - St. a day. Sister marriage. Sisterly duty. Sisterhood.
 - To spend money on the whole. Good to do, kind things. Look at the things.
 - To avoid waste - the first of the first.

6. To represent to the world the ideal of true service

The service opportunities.

2. To teach. Social service. General Service. Manual Training.

The ideal of service. Books from Justice School.

7. To keep to oneself as the life of the world.

Then by the way of course a good argument

But the point is that there is a duty to do it.

By being honest, we can do more.

But to make by idea of unity influence.

8. To look at things from a common sense point of view

Are this not new. Present day? But look at the
trends. The influence of science there.

Any other hymn was done his duty in open to the
same point beyond met. Bosphorus. Zool. Rodeo
But not that other was passed when he began to say.
It was in connection with the say words that he read
the communion of priests. No listening more spoken
than that of John. Lyman. A. VI, 7

And esp. of John. say philanthropy. like them.
Is there then no distinction. between say, clerical reader.
There was then in what they then. A. VI, 8

As note that is a hymn hymn ready to even be given
right in to deeper sense.

A hymn in most likely to meet the Librarian's. And to
be compared of these too; he must agree them.
The last must like John's own and. A. VII, 59, 60.

Madison not a reading clerical privilege.
This ministry of hymn a great John. distinction. Entered
to any open's religion. John. Boston. Boston. 1
Then wanted for the ministry. Consider it. But if you
believe you are not. exempted from John. service.
The only answer to such say listening is to refer to him
St. Act VII, 59.
St. John's service as Pauli
St. John's service as Pauli. A. VIII, 1. XXVI, 10. XXII, 20. Thym. prayer. St. service.

The Need of the True Foundation

Origin & significance of the custom of corner stones
laying. The Threshold Covenant <sup>Deuter. 10:1-5
Exodus 24:1-8
Leviticus 24:1-9</sup>

The great lesson is the importance of the principle of beginning right. i.e.

1. With God. The Bible. Atty. Temple. Know - "The beginning is from God. The end is ours."
2. With Scripture - such the definite & unwithdrawing commitment of life.
3. With truth. The deal of the school. "God's" says "The truth make you free."
4. In the spirit of covenant. The mission. Community spirit represented here.

We now recognize the importance of this principle of beginning right in order to go on right

- And we also begin now in this way to contain great questions which are articulated here today

1. That those who have gone can serve & bless the generation after. Weigh beyond. One with now
2. That no expense is too great to incur for our Lord

3. That the best wealth of the community is the lives
of its citizens

This body is a conservator & creative force.

g. with furnace & bridge works.

4. That Jesus Christ is the only true foundation
for a body, for the Guild, for men, for
the Community. - Brethren, Supreme Court.

Let us renew our loyalty today to their sacrifice &
pledge ourselves to the spirit which should rule here

Purity

Service

Honesty

Brotherhood

And to the One Great Foundation -

I Cor. III, 11. Eph. II, 20. I Peter II 6.

J. A. C. D.

Aug 12, 38

Schaffts. Plantine Room

200 West 57th St

CHINA EMERGENCY CIVILIAN RELIEF

40 WALL STREET

NEW YORK, N. Y.

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J. A. P. D.

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220 West 57th St

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NEW YORK, N. Y.

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J. D. P. S.

My memories and friendship.

Peters' history.

My poem

Acrostic a la D. Parson

1. Polynesian & Charity

Theology - Confess

Johnston, Lord Grey.

Finerately. Meadows 'Chorus'

Candy box.

2. D. -

Independence -

Then regularly married

Opinion.

Warden & mother

His den

His brand, & den 2

His pencil

His shadow hand make

His intellectual improvement

His as a teacher

His relation of the weather - Bob Davis

3. P.

Persistence

Kenzie

Jenny - Bob fishing

Jenny's story before school success

Creating paths in carpets -

How from history, the great American
pedestrian.

The term schedule in college

Rise 7 am.

Break 1 1/2 hours

Music 6 "

Study 6 "

Recitation 3 "

Reading 2 "

Practising tennis, ball. 3 1/2 hours

Conversation 2 hours

Retire 7 am

4.5.

Sincerity "Freedom from hypocrisy or pretence"

Sagacity "A readiness of apprehension; discern-
ment; intelligence; acute, practical judg-
ment"

Benevolence "Heartful; wholesome; beneficent."

Sameness "The state or quality of being same"

Saporific "Producing taste or relish."

Stoichiology "The doctrine of the fundamental
laws of thought."

Synonymy "The point at which the moon or a planet
is in conjunction with or in opposition to the
sun; time of new or full moon; a union
of parts or opposites"

ROBERT E. SPEER

ENGLEWOOD, N.J.

2. Qs. Hypothesis of evolution is primarily for internal understanding
1. Reasons for death & accuracy & statement
 2. Line of propagation
 3. Mental force
 4. Discipline & intelligence
 5. Volume
 6. Propagation
 7. Propagation

6.12.2022

I'm told I must be humorous
And say things like the numerous
Things which that our honored guest
Is always getting off his chest.
But I am not as bright as he.
I'm but a dullard as you see.
And this is all the greater shame
For which I take myself the blame,
Since now for five and fifty years
As from his whitening beard appears
And likewise from my whitening hair
As much of it as this is there,
I have his company enjoyed
And all these years have been employed
In trying hard with all my might
To keep his eagle mind in sight.
The first did deep in music delve

And never did this interest shaker
Completely: though as I recall
He nearly for a tennis ball
And how to make its course deflected
So's as his other tasks neglected.
In spite of conscience and its call
He spent his time with Langtry, Rollins
And Alexander Reading, Fitch
Working a lot of Alecks came stick.
Behind it and Remmon Hall
Those boys would shout and yell and bowl
How they knew just through each
Of something passing human knowledge.
But though they felt, I'm glad to tell
And Powers did especially well

For he emerged from the song
And finished with a second group.
That "song" I needed for the rhyme
But too it fits this college time
For you would know if I could show
The picture which George Merrill drew
Of the anticipated scene
In which the wicked "Cannibals"
Did threaten with their mandibles
To gnaw our missionary meat
Because we did this time defeat
Through all these college years, however,
Our friends can assist ^{his} ~~for~~ never
For any single day or hour
Desist with all his skill and power

Man his piano, making sounds
which now and then leaped with brand
E'en set by Bach a Paderewski
Shantel, Mozart a Yerski.

G'er the campus round and round
Did these lovely notes resound

Dr. Richards

ROBERT E. SPEER
ENGLEWOOD, N. J.

Unwinding 7th Tablet to Dr. Richards.

A stream of yellow sunlight on the sloping shoulder
of New England hills touching a mass of granite
boulders with radiance and friendliness - this was Dr.
Richards to those of us who knew him as a man opens
his heart to his brother who is his friend.

1. He was the granite boulder.

of N.E. stock & N.E. training - all his schools

The Puritan tenor & sprightliness

No Sunday joy in Plainfield. Plain dress.

This meant clear & sharp conviction.

High conception of duty

Steady judgment of character

Democrat-Jackson at East Point.

The Quaker no mince of words. A master of what was
said on the Baptist table written

2. But he was also the yellow sun light.

The benevolence & thinking from giving pain. Sankels.

The quizzical twist of the head & the rising intonation.

The joy in a good story. - the laugh.

The playfulness, delight in teasing.

The pleasure in mass experience - seen as new Sanborn - but ..

3. And he was the sunlight on the boulder on the hill side.

And of all sports

And taking to his heart. - At sleep. He is laughing with

us now at our recollections.

His greatest sport was mountain climbing.

In Europe.

In the Alps

In Mexico with me.

Trinity's poem. Don's poem

4. His going to the top a lot of things was characteristic of him.

His interest was in life but he was a fine scholar

He had his own firmly wrought-out theology.

Dr. Humphreys and his work in Eliz. Presbytery.

His religious wholeness, sure, free fitted. in for "Varieties".

His theory of church organization - in the early days -

Applied in life.

5. He was that was his character & mind was constructive & positive

He was a true Calvinist. "God's Word is true". He felt that
as a foundation - both in his own mind.

He loved the old hymns. "The Word". "He descended
into hell."

Both with the Church & with men he was an enlightener &
a builder

A fresh, original mind. "The Kingdom of God". That

6. This side creates interest and his family relationships
and his spiritual beauty & greatness made him an
ardent missionary. Spirit

Memories of his & his America time.

His fidelity.

His power for nursing. preaching. - Death

"My children are with me in bed" Luke 21.7

"And the Lord be with you" Gen 44:34

Judah to Joseph & Benjamin

Mark 14:13, 14

7 And the hour drawing nigh these last ever illustrations
of him. He was dead. - no scheme - builder no manipu-
lator of others. "Death has been to earth" manna as a
miracle. No educational mechanical academy. Was
his - trust. of the. at -

8. But as return from all these things to the personal flow
of his spirit and the quality of his friendships.

He had the H.E. Museum which

His power - His spirit memory of him. "Dancer"

His tenderness - at Paul. "The lower lands."

His interest was in individual men & women. That
was deep at Nevada.

And yet not only so - his love of Yale

The completeness of his character & his life. He prospered at

Janet to Cashie funeral.

9. And now when we look out on the hillside where he was
buried, sunlight bath us for

Rev. Mr. Phelps' Dedication.

Good Chris of Mass - The Upper Room p 193 "I think there
is no other kind of Mass (than f.m.) that brings the true youth
together & more definitely to a whole congregation."

HYMNS AND SELECTIONS

Anthem - - - - - *Spohr*

Blest are the departed who in the Lord are sleeping, from henceforth
for evermore. They rest from their labors, and their works follow them.

Congregational Hymn - - - - - *Barnby*

FOR ALL THY SAINTS

For all Thy saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus be forever blessed.

Thou wast their rock, their fortress and their might;
Thou, Lord, their Captain in the well-fought fight;
Thou, in the darkness drear, their one true light.

O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.

But lo, there breaks a yet more glorious day;
The saints triumphant rise in bright array;
The King of glory passes on His way.

From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost,
"Hallelujah, Hallelujah!"

Anthem - - - - - *Noble*

SOULS OF THE RIGHTEOUS IN THE HAND OF GOD

Souls of the righteous in the hand of God,
Nor hurt nor torment cometh them anigh;
O holy hope of immortality,
Souls of the righteous in the land of God.

Souls of the righteous in the hand of God;
To eyes of men unwise they seem to die,
They are at peace. O fairest liberty,
Souls of the righteous in the hand of God.

On earth as children chastened by love's rod,
As gold in furnace tried, so now on high
They shine like stars, a golden galaxy
Souls of the righteous in the hand of God.

HYMNS AND SELECTIONS

Elegy - - - - - *Gounod*

THE RADIANT MORN

The radiant morn hath passed away,
And spent too soon her golden store ;
The shadows of departing day
Creep on once more.

O by Thy soul inspiring grace
Uplift our hearts to realms on high ,
Help us to look to that bright place
Beyond the sky.

Where light, and life, and joy, and peace,
In undivided empire reign,
And thronging angels never cease
Their deathless strain ;

Where saints are clothed in spotless white,
And evening shadows never fall,
Where Thou, eternal Light of light,
Art Lord of all.

Congregational Hymn - - - - - *Dykes*

TEN THOUSAND TIMES TEN THOUSAND

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steepes of light :
'Tis finished, all is finished,
Their fight with death and sin :
Fling open wide the golden gates,
And let the victors in.

Bring near Thy great salvation,
Thou Lamb for sinners slain ;
Fill up the roll of Thine elect,
Then take Thy power and reign !
Appear, Desire of nations !
Thine exiles long for home ;
Show in the heavens Thy promised sign !
Thou Prince and Saviour, come !



THE SERVICE OF UNVEILING

OF THE

TABLET IN MEMORY

OF

William Rogers Richards, D.D.

AT THE

BRICK PRESBYTERIAN CHURCH

NEW YORK CITY

SUNDAY AFTERNOON, JANUARY TWENTY-FIRST

AT FOUR O'CLOCK



ORDER OF SERVICE

Prelude

Anthem—"Blessed are the dead Departed" - *Spohr*

Invocation

Congregational Hymn—"For All Thy Saints" *Barnby*

The Scripture George S. Webster, D.D.

Prayer

Anthem—"Souls of the Righteous in the Hand of God"
Noble

Foreword William P. Merrill, D.D.

Address Robert E. Speer, D.D.

Elegy—"The Radiant Morn" *Gounod*

The Unveiling

Congregational Hymn

—"Ten Thousand Times Ten Thousand" - *Dykes*

Prayer and Benediction

Sevenfold Amen *Stainer*

RETURN AFTER FIVE DAYS TO
THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK, N. Y.

DR. ROBERT E. SPEER

Kindness of Dr. Dodds

for Dr. Dodds

RETURN AFTER FIVE DAYS TO
THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK, N. Y.

DR. ROBERT E. SPEER

Kindness of Dr. Dodds

John W. Dowell



John Mc Dowell

A
BY-PRODUCT
OF
ANTHRACITE COAL
by Richard S. Holmes ~



AMERICAN TRACT SOCIETY
Park Ave. and 40th St., New York

Gem No. 742

Over -

John McDowell.

A By-Product of Anthracite Coal

61 Thirty-six years ago a Scotch boy was born in one of the mining districts of Scotland. His father sought the United States, hoping for better wages and larger opportunities of education for his children, when this boy was yet a baby. The family found a home in the anthracite regions of Pennsylvania and the father went into the mines.

The laws for the prevention of child labor had not then been passed. The times were hard. The year 1878 was one of great financial distress in the coal regions, and any hand that could work at all was compelled to do its part, large or small, to provide the means to keep the wolf from the door.

The Scotch miner's family felt the rigor of the struggle and the Scotch boy, who had grown to be eight years old, was put with his little body and his little hands into the coal breakers. Think of it!

A By-Product of Anthracite Coal 3

Get a picture of the breaker-boys sitting in the pockets of the runway, down which the coal and slate is running, picking out the slate and wearing their fingernails away—yes, wearing them down until the blood comes as they pick the slate from the coal; their noses full of black dust, eyes full of black dust, ears full of black dust, mouths full of black dust, lungs full of black dust—think of it! These were the breaker-boys of 1878 in the anthracite regions, struggling to earn a pitiful penny to help pay for the coarse bread or the oatmeal on the family table. The coal used in that winter of 1878 was loaded with the sorrows of those little eight-year-old breaker-boys.

Boys of this age grow at a mushroom rate when they can eat enough and play enough. This Scotch boy had the slope of the breaker-chute for his playground and it was there he grew. For three years he picked slate and then went on to the post of door-boy; the ways into the chambers of the mines are closed at the bottom by a door, and a door-boy stands all day on guard, opening it when the mule brings down or out the loaded train of cars.

4. A By-Product of Anthracite Coal

In the damp and dark' passageway, in eternal semi-darkness, with no companion and only the monotony of opening and closing the heavy door, the Scotch boy worked two years. Then times had grown better. The father had been industrious and frugal and a little home had become the property of the family. But the comfort of a miner's home is coal-black comfort. Carbon is all-pervasive, and it blackens what it touches. The boy was growing a little; he was thirteen years old, but the grime of the mine was in his life.

Two years as door-boy had not made him wicked nor broken his spirit. He was sent forward once more. This time he became mule-boy or train-driver. Here he stayed a year. He ran his cars with his mule out of the chambers when the miners had filled them, coupled them into a train and took them out to the shaft. His run-director was the one whose orders he obeyed; all he had to do was deliver and couple his cars and run them out as the orders came.

So a year more went by. Things had gone so well with the Scotch family that the father thought this boy could be spared from the mine to learn some-

thing outside which would give him a better chance in the battle of life. The boy was given his choice as to what he would do. Instead of books and school he chose to learn the work of the machinist and engineer, and visions of a future that he would enjoy were bright in the mule-boy of the mine.

Only a few days before his time to leave the mine a pay day came. The boss of his train, his runner, drew his pay, and the next day was not in the mine. The drink fiend had him and the boy was left to get his train out alone.

He did the work as always, faithfully; the cars were all coupled but one, and that he thought to run down the grade by gravity without the mule; he started to run by the side of the car in the narrow runway, stumbled, fell, went under the car and was caught by the gearing and dragged along toward his death. His left arm was cut and mangled hopelessly; his left leg was broken; a great spike was driven through his right knee and his right hand was mangled. To be dragged until the car struck the train was death.

The boy had presence of mind to thrust his right foot in front of the wheel

6 A By-Product of Anthracite Coal

of the car. His miner's boot was very heavy; the wheel of the car ran up upon the heel of the boot and stopped; a heavy timber on his left arm closed the torn artery. With the same presence of mind he called to the mule the accustomed signal, having given which when the work was done he would mount and ride out of the mine. The mule obeyed the signal and rushed out to the bottom of the shaft. The men there saw the mule without a rider and knew something had happened. They hastened in and found the boy.

It was thus his life was saved. He came back to life very slowly. But when the broken leg was healed and the pierced knee cured he had a right hand crippled for life and an empty sleeve. The hope of his life was ruined. He was nothing now; nothing but another of the victims of anthracite coal; he was fourteen; he had worked six years at hard, hard labor, and now was like a bit of the slate that he had so often thrown out in the breakers, only refuse, only a bit of broken humanity, only a by-product for which there could be no use.

But the boy was Scotch, with six years of training by strenuous American life.

"I cannot work but I can go to school,
and to school I will go," was his re-
solve. Friends found that school which
D. L. Moody founded for poor boys,
where they could pay a part of the cost
and the pupil could work out the rest.
The same friends raised the money to
pay for the five years' training, and with
his one arm and an indomitable heart he
earned by his own work the other half
of the cost of his school course.

Then came Princeton University and
then Princeton Seminary, and then the
gospel ministry. For ten years he has
been preaching, at first in a humble field,
but growing there and always growing,
he has gone on from field to field, until
now, in a suburban church of our great
metropolitan city, he is making it evi-
dent that the breaker-boy, the door-boy
and the mule-boy is to be one of the
strong forces for rightousness of the
coming generation.

He is already an authority on the re-
lation between the laboring man and the
Church. He has taken as to that ques-
tion the only philosophic ground: "La-
bor belittles no man, wealth-owning be-
littles no man; a man's a man for a'
that. No classes; no laboring class, no

8 A By-Product of Anthracite Coal

capitalistic class. Laboring men? Yes, they are the world's bulwarks. Capital-owning men. Yes, they are the world's enterprise builders. But laboring man and capital-owning man is each a man."

How God works in preparing His men for their work! The breaker and the door and the mule were necessary to this man's equipment. God called him to the ministry. He did not hear, and the only way to make him hear was by disaster. There was earthquake and thunder and fire, but they left behind the ear to hear the still small voice, and hearing, this "by-product of anthracite coal" became the young prophet of an incoming day when right, not rank, will rule.—From **The Westminster**.

AMERICAN TRACT SOCIETY,

Park Ave. and 40th St., New York.

156 FIFTH AVENUE
NEW YORK

To us he was one of the dearest friends, best men, noblest who
we have ever known & we have known

Not a discordant note in our memories

He inspired his career - the story

But our light is of his character - the man to read

1. Death

Truly humble & what a man is in the death

Death in speech

" Right

" Character. "I am the truth"

2. Character

Death in action

Striving every to his handiwork

In speaking & death right

In the Public Soc. adv. com.

In the State Soc. of Phila.

In the Princeton Sem. diff. points

In social relations

3. Balance - "some mind"

His intellectual spirit

Social & personal aspects of death & life

Practical and theoretical

His own position with Church

4 Unemployment
he finds a way taking
the variety

5. first longer, however.
Patience

6. Legality
So with + LHM - some of the best estimates of the
then really in play now

James Rye
Sundays

7. Integrity.
Kingsley Robinson

Thur. Nov. 18, 1937.

My dear Dr. Speer: Thanks so
much for agreeing to cooper-

~~MRS~~ RACHEL K. MCDOWELL

ate so that "THE PRESBYTERIAN
can get a copy of your
eulogy at the funeral of ST.
The New York Times. JOHN MCDOWELL.

RELIGIOUS DEPARTMENT

(OVER.)

please the moment you
get it edited mail it RUSH
to Miss Anna I. McKinney
"The PRESBYTERIAN",
1217 Market Street, Phila-
delphia. Of all the MANY
magnificent jobs you have done
in your life of service the
most magnificent was the sermon
R. K. MCD

rush
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R. KM.

Thur. Nov. 18, 1937.

I am asking
Mr. Delavan
my dear Dr. Speer: Thanks so
much for agreeing to accept
~~me~~ RACHEL K. McDOWELL

ate so that "THE PRESBYTERIA
can get a copy of your
eulogy at the funeral of St.
The New York Times. JOHN McDOWELL.

RELIGIOUS DEPARTMENT

(OVER.)

77 South Main Ave
East Orange, N. J.

Dear Dr. Speer: ^{Enc. 1 & 2}

Always - your wonderful
and understanding words
regarding my dear John, will
be an inspiration and a
real blessing to my life

As I listened I kept thinking
'I thought I was the only one who
knew some of those characteristics'
It was such a joy when you for the
service and the fact that he
wanted you - made the whole thing
a benediction. Thank you from
the depths of my heart and life
you know I'm sure how much
he loved and admired you
and I was so glad I knew whom
he wanted for the service.

The enclosure is but a small express-
ion of our appreciation of your coming
to us and I hope will cover
your expenses.

With deep gratitude
Minnie Lowe McDowell.

December 19.

The Crescent
Shore Hills N. J.
Nov

Dear En Speer

I cannot let another
hour go by without trying to put
into words the thoughts which have
been constantly in my mind ever

since the service Tuesday after-
noon. Every minute has been filled
with the many things I have had
or wanted to do for Mother & in
taking care of my own family here
at home - I know you will under-
stand.

I remember saying ever
since childhood that "Next to
Daddy I would rather hear Dr
Speer" and so to have you with
me, to hear your words of such
perfect Tribute to my Father's life
and to have you pronounce the
Benediction when his work was done,

meant everything to me, not only for
myself but because I knew he wanted
you -

Robert joins me in this our
sincere & deep appreciation -

Very devotedly
Broche

Thursday, Nov 18th

Paul D. Moody

MIDDLEBURY COLLEGE
MIDDLEBURY
VERMONT

THE PRESIDENT

nm

November 17, 1937.

Doctor Robert E. Speer
156 Fifth Avenue
New York City

Dear Doctor Speer:

I was so impressed with that service yesterday that I can't refrain from saying so and telling you how touched I was by the extraordinarily beautiful reference to Father and John McDowell. Just having returned from an absence of three weeks it seemed difficult to go down but I was well repaid.

Gratefully yours,

Paul D. Moody

M/sp

The Northfield Schools
MOUNT HERMON SCHOOL · NORTHFIELD SEMINARY
East Northfield Massachusetts

OFFICE OF
THE EXECUTIVE SECRETARY

November 17, 1937.

Doctor Robert E. Speer,
Lakeville,
Connecticut.

Dear Doctor Speer:

We should very much like to reproduce in attractive form that moving statement which you made at John McDowell's funeral yesterday. I shall never forget it and I am sure that I am speaking for every one in that crowded church. It must have been of great help and comfort to Mrs. McDowell and other members of the family. The beauty about it is that it is all so true, and what a comfort it is to all of us that this could have been so beautifully done by such an understanding and loyal friend as yourself.

I learned through Doctor McDowell's secretary that one of the strong reasons why our good friend, John, and the family wanted you to render this service was because of your intimate knowledge of and fellowship in the service at Northfield, and all the time you were speaking the little group of Northfield representatives thought of you as our representative.

I do not know whether you have this in manuscript form and I am not certain as to whether any one took it down, but I want to assure you that if you could get it to us in any way it would have a widespread distribution in the areas where John was best known and greatly loved. Can you help us in this matter and are you willing to give your approval for the publication of this inspired statement?

Very sincerely yours,



authoritarian State.

A BREAKER-BOY MODERATOR

In the polity of the Presbyterian Church the highest office is that of Moderator—an appropriate name for a presiding officer. His function as defined in the early records of the church was that of "preventing confusion in reasoning." Dr. John McDowell in his person and unusual experience gave the office a wider scope. He was not only a moderating influence in meetings; he was also a mediator between individuals and groups of men in civil disputes—especially in the field of industry. For this he was especially prepared by his early associations with men in the coal mines, where he began his working life as a "breaker-boy." Losing an arm, he had to seek other employment and in doing so found his way into the Christian ministry.

The gospel which he preached without ceasing till death came was that it is the duty of the church in its social and industrial ministry to spiritualize individual lives rather than to seek legislation. "It may not be the business of the church," he said, "to give the world an economic program, but it is the business of the church to see to it that no economic program is per-

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THE NEW YORK

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mitted to exist under which injustice and oppression and reckless gain-seeking find shelter." This was the philosophy of the "breaker-boy" who, coming to America at the age of 2 years with his Scottish parents, became the "Moderator" of a great church, an interpreter between God and man and a Mediator between man and man. It is difficult to see predestination in the accident that prevented his being a miner except as a foreknowledge that also preordained his life ministry and called him to it. Not only was he called; he was also justified and glorified in that ministry.

"LIE-DOWN" STRIKES

The right to picket is a valuable right which enables union, local focus public attention on

RETURN AFTER FIVE DAYS TO
THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK.

Reverend Mr. Hunt
Orlando, Fla.

Repentance for Speech
or Unrepentant

RETURN AFTER FIVE DAYS TO
THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK.



SUNDAY IN THE NAVY.*

BY COMMANDER WADHAMS, U. S. N.

We are great Sabbatarians in the navy. I do not believe there is any portion of our country where the Sabbath is more respectfully observed. Men are called at a later hour than on week days, to give them a chance to rest. Only absolutely necessary work is done. The decks are only wiped up, instead of being scrubbed with sand. We only want to present ourselves decently and in order, according to Bible instructions. The brass is given an extra rub on Saturday, in order that it may be right on Sun-

*Address delivered at Students' Conference, Wednesday morning, July 5, 1899.

While church service is on you will see a unique sight on board of a man-of-war. We have what we call a church pennant, a large, long, white, narrow flag, with an immense blue cross on it. Whenever that pennant floats on any man-of-war there is no signal made to that ship by the flag ship unless it is absolutely necessary, in case of an emergency. Every ship is excused while service is on from all routine of signals. When that pennant is run up to the peak, our national flag is lowered just below it. All during church this white pennant with the blue cross, emblematic of our common Christianity, floats above our flag, but that is the only flag that is ever allowed to float above the stars and stripes.

Indon o white holy. or tent

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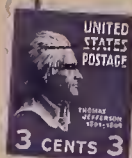
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C. F. Johnson

P.S. I am quite happy, thank
God, a like Lawrence, I have
"tried to do my duty"

Biographical Data



MADISON SQUARE
STATION

COMMITTEE ON COOPERATION IN LATIN AMERICA
254 Fourth Avenue
New York, N. Y.

Dr. Robert E. Speer
Rockledge
Lakeville, Conn.

Biographical Outlines

COMMITTEE ON COOPERATION IN LATIN AMERICA
254 Fourth Avenue
New York, N. Y.

Dr. Robert E. Speer
Rockledge
Lakeville, Conn.



MADISON SQUARE

10N



PYR  MID
CLASP
6 x 9 No. 55 32 Jute Finish

A lie never justifiable

A Lie Never Justifiable. Isa. 63:8. I John 2:21.

My talk at Princeton and my surprise at the earnest discussion it aroused.
The matter seems to me so vital that I want to present my conviction clearly
and strongly here.

My interest forced by Dr. Dumbleton. I know I had felt the wrong of falsehood but
I had never thought the matter thus before and seen how vital & fundamental it is.

Dr. Dumbleton's view - the entire conviction. His book, "The Two Princes".

This is the very essence of the thing. - How a man stands on the question
as to how can I not buy that much of truth. "Would you lie?"

Now it is not a matter of deception. That is important but for our purpose we
do not need to go into that. We know what a lie is - we are assured that
the best of us at times is what we would all call a lie. Is it ever right?

In our history and in all lands there have been those who answered "No." and "Yes."
Among the Hebrews - the saga of Balaam. - to predict a fine commandment
"Then I shall fear the Lord."

I would warlike. "Say no, say no, say no!"

My angel was with me: he'll wait for this.

Now, Martin Luther, and good as any king's.

By no, say no, and there is nothing!

"The happiness," I answered, "of my life."

On a word of hope, but fear not therefore, I hope!

I turned not his to see the face of the Lord,

Much less the earthly delight.

Among the Egyptians "Truth was the main cardinal virtue" and "falsehood was an -
believed disapproved among them" (Lutheran, 2.20). When the two appeared in
those of two further for final judgment it must be one to say, "I have not been
a falsehood" a kind of acquittal.

Among the Greeks - how practical - but Aristotle "For the love of truth, who is
trifling when nothing is at stake [when it makes no difference] we get more
surely to trifling when there is a stake [when it does make a difference]; for
to lie [then] when the lie is brought, since he shows it clearly because it
is a lie." By - foundation on the tragedy of the Philoctetes of Sophocles, the
plain teaching of the tragedy is that "the purposes of heaven are not to be
served by a lie."

Among the Latins - "A lie with truth is held in debilitation."

Among the Africans - "The word of God is not to be denied," and for rapid reference to
truth is a "matter in the highest degree." (Luther & Barrow, 2.29)

And their of course in the view of the Bible
The prohibition in the code.

The standard of gentlemen as introduced in the Bible - the O.S. gentleman's code.

The popular contempt of the proverb. The negro papers and my father.

The denunciation of the prophets.

The price condemnation of the N.D. Joffin's conduct.

The license exclusion at the last.

Is the best of men and the best of God agree that truth is always right and a lie is
always wrong. But I want to set this matter out thoroughly and to state why
a lie is never right.

1. The foundation principle. God can't and he can't contrive to be so.

No lie is God's law - John 6:18 John 1:2.

And we can see that he cannot "I wish it, so to speak, the very substitution
of deity. It is in such a sense the foundation of the moral perfection
of God, that without it they cannot be conceived of as existing" - Hodge

J. p. 145.

No lie is God's law. No one of the devil. John 8:44 John 5:13

2. And just as a lie is inconsistent with the character of God so is it with the
character of man.

For that is to be an utterance of the character of God & man; does he
claim in it except what is in the face of God for it - no lie
and "a man who violates the truth, lies against the very foundation
of his moral being. As a false God is no God, so a false man is
no man; he can never be what man was designed to be; he
can never overcome the evil of his being. There can be no lie
nothing that is both an utterance of God" - Hodge. J. 146

3. On any other basis the very foundation is gone. No allowance of lie

as Dr. Thorneley says "would ultimately lead to the destruction of the cogitation."

John 2:4 a lie is right. Right. How can I know when you think it is?
"On god's father man as lies on truth" - Dr. Thorneley, J. 146

4. And they are not only from human intercourse but from the words of
and from knowledge. As science built on the axiom that there is an
independent truth and that it is expressed in nature; but man
can't but lie under any circumstances.

This explains the absolute necessity of man like Thorneley.

5. And any falsehood is anti-social - it destroys association, the
organization of man. This Paul's view. Eph 4:25

As I have said - personal but also social, "Truthfulness is owed to society
as essential to its integrity. It is the indispensable bond of society."
"The lie is in itself regarded as an enemy of mankind. It is not an
opponent to the human freedom it is based but it is an opponent against man -

manly, "A Syth. 2. 165"
6. And lastly, we cannot conceive of him as lying. Dr. Horner.
"How these which were too honest to renew a duty of lying,
to renew him that had inglorious. The best for us is what
we could never imagine him acting in this way." (2. 131)
And with him the model of the man we can only conceive of as
willing to do not to lie. Some what just like

Now this seems to me to be unreasonable, and yet I know that there have been
and are good men who argue that a lie is sometimes justifiable.

The two sides.

Against him. I mention 84, 93, 98, 176, 185.

For him. " 85, 91, 104, 175.

Blow, this side. The points

If you like the company, were good. I don't

Why do men think that lies are sometimes justifiable.

The question I asked the boys and the answer

Let us consider some of these - not put it to her. Heriander. In quashing these
greater simplicity a man having been even a whole lie. Heriander
quotes a letter from the other side, he has long since begun to write
saying "Can there be such a thing as a whole lie, an innocent lie?
Lying is the absolute of evil. Lying a little is not possible. The man
who lies tells the whole lie. Lying is the law of the prime, and Satan has
two names - he is called Satan and lying."

Now when?

1. To save a life, one's own or others.

The martyr thought otherwise. - Justice Thayer "It is in our power
when we are examined, to deny that we are guilty, but we
cannot save him by telling a lie." Justice Cabot Hubbard. - The liar
and Augustine "A lie is not allowable even to save another from
injury." And he asks whether if it is right to harm one
soul by a lie for the sake of others, kindly advantage, we do
also take away from some advantage, and other sins for the good.

2. 100

Do not from Beamer and the original Shem washer - Beamer
then to her "She would not depart a foot's breadth from the
path of truth, nor wear a bow her sister eye" - but the
said to by other confessions.

The truth greater than lies. Our contemplable thing here.

"A man must lie. We cannot die for our country, why
not for the truth?"

(over)

A man must live! live justly,
Low theft and trick to treason high
A bad vote for a bad road
So a whole devote bought and sold
With this dependent wily.

But is it so? Please tell me why
Life at such cost you have to buy?
In what religion were you told
"A man must live?"

There are times when a man must die
Fighting for a better day

Then soldiers with a sword to hold

Then soldiers with the flag unrolled.

The coward's whim, the traitor's lie,

"A man must live!"

OFFICIAL INFORMATION.

Mr. UTARD, President of the Franco-American Board of Commerce and Industry, put a question in his letter printed this week, which is answered in a statement just issued by the Executive Committee of the Press Congress of the World. His general question related to the distinction between "propaganda" and "information." President HARDING, who has added words to our current vocabulary, a year or two ago differentiated "propaganda" from "education." The difference was not one of content but of purpose: propaganda aiming to close the mind against any other conclusion than the one presented by the propagandist; education having, by contrast, as its aim the opening of the mind and making it receptive.

This definition does not help to discriminate between "propaganda" and "information" in their content. If both tell the truth, the whole truth and nothing but the truth, there is no difference. But if either propaganda or information is other than this, it is bound eventually to defeat its own objects. As the Press Congress put it, "before the next war comes, if it comes, Governments and nations must be convinced that, in the long run, lying does not pay." The Germans found this out. But the world suffered while they were finding it out. Any agency that contributes to making the exact facts known is performing a world service. If the French publicity bureau here, of which M. LIEBERT spoke the other day, spreads accurate information concerning conditions in Europe, it will be beneficial to the world, and especially to America, by whatever name the publicity is called.

Ex. 20: 16 -

Thou shalt not bear false witness
against thy neighbor.

Ex. 23: 7 -

Keep thee far from a false matter;
and the innocent and righteous
slay not.

Lev. 6: 2, 3 -

If any one sin, and commit a trespass
against the Lord, and deal falsely with
his neighbor in a matter of deposit, or
of bargain, or of robbery, or have op-
pressed his neighbor; or have found that
which was lost, and deal falsely therein
and swear to a lie; in any of all these
that a man doeth, sinning therein; then
it shall be, if he hath sinned, and is
guilty, that he shall restore, etc.

Lev. 19: 11 -

Ye shall not steal; neither shall ye
deal falsely, nor lie one to another.

Deut. 5: 20 -

Neither shalt thou bear false witness
against thy neighbor.

- - - - -

Ps. 40: 4 -

Blessed is the man that maketh the
Lord his trust, and respecteth not the
proud, nor such as turn aside to lies.

Ps. 111: 7 -

The works of His hands are truth and
judgement; all His precepts are sure.

Ps. 119: 104, 128.

Through Thy precepts I get understanding:
therefore I hate every false way.
Therefore I esteem all thy precepts
concerning all things to be right; and
I hate every false way.

See verse 163 - I hate and abhor lying

Prov. 6: 17, 19 -

h Haughty eyes, a lying tongue, and
hands that shed innocent blood; an
heart that deviseth wicked imaginations
feet that be swift in running to mis-
chief.

Prov. 14: 5, 25 -

A faithful witness will not lie; but
a false witness uttereth lies.

A true witness delivereth souls; but
he that uttereth lies causeth de-
ceit.

Prov. 19: 5, 9 -

A false witness shall not be unpun-
ished; and he that uttereth lies ~~xxxx~~
shall not escape.

A false witness shall not be unpun-
ished; and he that uttereth lies
shall perish.

Prov. 21: 28 -

A false witness shall perish; but the
man that heareth shall speak un-
challenged.

Prov. 30: 8 -

Remove far from me vanity and lies;
Give me neither poverty nor riches;
Feed me with the food that is needful
for me;

- - - - -

Isai. 28: 15, 17

Because ye have said, We have made a
covenant with death, and with hell
are we at agreement; when the over-
flowing scourge shall pass through
it shall not come unto us; for we
have made lies our refuge, and under
falsehood have we hid ourselves;
therefore thus saith the Lord God,
Behold I lay in Zion for a foundation
a stone, a tried stone, a precious
~~stone~~ corner stone of sure founda-
tion: he that believeth shall not
make haste.

- - - - -

Ezek. 13: 19 -

And ye have profaned me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hearken unto lies.

Isai. 63: 8.-

For he said, Surely, they are my people, children that will not deal falsely; so he was their saviour.

Titus 1:2. -

In hope of eternal life, which God, who cannot lie, promised before times eternal;

Heb. 6: 18 -

Wherein God, ***interposed with an oath: that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us;

- - - - -

Jer. 13: 25 -

This is thy lot, the portion measured unto thee from me, saith the Lord; because thou hast forgotten me and trusted in falsehood.

Jer. 14: 14 -

Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake I unto them: they prophesy unto you a lying vision, and divination, and a thing of nought and the deceit of their own heart.

Zech. 5: 4 -

I will cause it to go forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by

my name: and it shall abide in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

- - - - -

John 8: 44 -

Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof.

Acts 5: 3 -

But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land?

- - - - -

Acts 5: 4 -

Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men but unto God.

- - - - -

I. John 2: 21 -

unto

I have not written you because ye know not the truth, but because ye know it, and because no lie is of the truth.

- - - - -

Col. 3: 9 -

Lie not one to another; seeing that ye have put off the old man with his doings

Eph. 4: 25 -

Wherefore, putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another.

- - - - -

Rev. 21: 27 -

And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie; but only they which are written in the Lamb's book.

Rev. 22: 15 -

Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and everyone that loveth and maketh a lie.

Extract from Journal.

Nov. 25, 1882.

In the evening we dined at the _____'s chiefly a family party with the addition of Professor Huxley and his wife and ourselves. Much lively conversation after dinner, begun among the ladies, but continued after the gentlemen appeared, on the subjects of Truth, Education, and Women's Rights, or, more strictly speaking, women's capabilities. Our hostess, (Lady -----) was, if possible, more vehement and paradoxical than her wont, and vigorously maintained that truth was no virtue in itself, but must be inculcated for expediency's sake. The opposite view found a champion in Professor Huxley, who described himself as "almost a fanatic for the sanctity of truth". Lady ----- urged that truth was often a very selfish virtue, and that a man of noble and unselfish character might lie for the sake of a friend, to which some one replied that after a course of this unselfish lying the noble character was pretty sure to deteriorate, while the Professor laughingly suggested that the owner had a good chance of finding himself landed ultimately in Botany Bay.

The celebrated instance of John Inglesant's perjury for the sake of Charles I. was then brought forward, and it was this which led Professor Huxley to say that in his judgment no one had the right passively to submit to a false accusation, and that "moral suicide" was as blameworthy as physical suicide. "He may refuse to commit another, but he ought not to allow himself to be believed worse than he actually is. It is a loss to the world of moral force, which cannot be afforded."

.....Then as regards women's powers. The Professor said he did not believe in their ever succeeding in a competition with men. Then he went on:- "I can't help looking at women with something of the eye of a physiologist. Twenty years ago I thought the womanhood of England was going to the dogs," but now, he said, he observed a wonderful change for the better. We asked to what he attributed it. Was it to lawn tennis and the greater variety of bodily exercises? "Partly," he answered, "but much more to their having more pursuits - more to interest them and to occupy their thoughts and time."

P. 427. Ch. XXIV.

He had intellect to comprehend his highest duty distinctly, and force of character to do it; which of us dare ask for a higher summary of his life than that?

Such was Huxley's epitaph upon Henslow; it was the standard which he endeavored to reach in his own life. It is the expression for that passion for veracity which was perhaps his strongest characteristic; an uncompromising passion for truth in thought, which would admit no particle of self-deception, no assertion beyond what could be verified; for truth in act, perfect straightforwardness and sincerity, with complete disregard of personal consequences for uttering unpalatable fact.

Truthfulness in his eyes, was the cardinal virtue, without no stable society can exist. Conviction, sincerity, he always respected, whether on his own side or against him. Clever men, he would say, are as common as blackberries; the rare thing is to find a good one. The lie from interested motives was only more hateful to him than the lie from self-delusion or foggy thinking. With this he classed the "sin of faith" as he called it; that form of credence which does not fulfill the duty of making a right use of reason; which prostitutes reason by giving assent to propositions which are neither self-evident nor adequately proved.

This principle has always been far from finding universal acceptance. One of his theological opponents went so far as to affirm that a doctrine may be not only held, but dogmatically insisted on, by a teacher who is, all the time, fully aware that science may ultimately prove it to be quite untenable.....

P. 429.

The natural tendency to veracity, strengthened by the observation of the opposite quality in one *with* whom he was early brought into contact, received its decisive impulse, as has been told before, from Carlyle, whose writings confirmed and established his youthful reader in a hatred of shams and make-believes equal to his own.

In his mind no compromise was possible between truth and untruth.

As he once said, when urged to write a more eulogistic notice of a dead friend than he thought he deserved, "The only serious temptations to perjury I have ever known have arisen out of the desire to be of some comfort to people I cared for in trouble. If there are such things as Plato's "Royal Lies" they are surely those which one is tempted to tell on such occasions. Mrs.----- is such a good devoted little woman, and I am so doubtful about having a soul, that it seems absurd to hesitate to peril it for her satisfaction."

The Sunday School Times

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Lesson for Feb. 7. True and False
Brotherhood. Acts 4:32 to 5:11

Philadelphia, January 23, 1909
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75 cents. See page 58

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Lesson Calendar

Golden Text for the Quarter: They therefore that were scattered abroad went about preaching the word. Acts 8:4.

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| 1. January 3.—The Ascension of Our Lord | Acts 1:1-14 |
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| 5. January 31.—The Trial of Peter and John | Acts 4:1-31 |
| 6. February 7.—True and False Brotherhood | Acts 4:32 to 5:11 |
| 7. February 14.—The Apostles Imprisoned | Acts 5:17-42 |
| 8. February 21.—Stephen the First Christian Martyr | Acts 6:1 to 8:3 |
| 9. February 28.—The Gospel in Samaria | Acts 8:4-25 |
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| 12. March 21.—Review | |
| 13. March 28.—Temperance Lesson | Prov. 23:29-35 |

The Keys of God

By Charles A. Campbell, D.D.

O LORD, put thou a lock upon my heart,
My lips, my will: that there may never start
One thought or word or deed untrue to thee;
Set thou the lock, and keep secure, I pray, the key.

O Lord, my King, do thou unlock my will,
My lips, my heart: and by thy spirit fill
My will with power, my lips with gentle speech,
And make my heart with love the wide world reach.
DENVER, COLO.

EDITORIAL

On Joining the Church

Personal goodness does not qualify us for joining the church of Christ. A man must have a better, more enduring claim than that if he would be received into the church as a worthy associate of other church-members. Yet some good people are actually remaining outside the church to-day because they hold to the mistaken notion that goodness is the test for membership. A young man who gives freely to church work, but who refuses to connect himself with the church that he largely supports, said the other day that he had "never seen the time yet when he was good enough to join the church." He never will. Nor has he ever seen the time when any one else he knows was good enough to join the church. If, indeed, he thought he had attained to that standard of goodness, what assurance would he have that tomorrow he would continue to hold to it? He misses the fact that his present conviction of personal unworthiness is his first qualification for church-membership. The next question is whether he believes that Jesus Christ is able to save that which was lost. If he does, then his only rational and honorable course is to give himself unconditionally and publicly into the keeping of that Saviour. This is "joining the church." The church is not a collection of "good" people; still less a collection of people who think they are good. It is a body of persons who know that they are, in and of themselves, hopelessly evil,

and who because of this conviction have thrown themselves on to the love and mercy of an omnipotent Saviour, knowing that their only hope for salvation and half-way decency lies in Him. They find comfort and strength in banding themselves together in the name of their common Saviour. Is it because one counts himself beneath these persons, or above them, that he will not join the church?

The Safety of Liberty

There is no place in this world or the next where a man has the right to do as he pleases. If he pleases to do wrong, he has no right to do it. He may do it, of course, in spite of this fact; and then he is punished for it, which is the very best thing that could happen to him, for his own sake and for others. This United States of America is a land of liberty, of freedom; but it is no more a land where men may do as they please than is Russia. We must remember that "liberty does not mean the license to do as one pleases, but the freedom to do as one ought." Therefore our exercise of liberty never interferes with the liberty of any one else.

Keeping Rid of Entanglement

Whenever any interest in life makes it harder, rather than easier, to give the interests of the Kingdom first place in our lives, we cannot well afford to hold on to that interest. Making money fast is such an interest; therefore the really consecrated Christian business man resolutely sets his face against schemes that promise speedy and inordinate return, knowing the almost inevitable effect of such interests on the King's Business. There are certain habits and amusements—mostly in the "border-line" class—that can-

not satisfactorily measure up to this test for any one who wants to make everything contribute to his efficiency in the Kingdom. Therefore he shuts those habits and amusements out of his life,—or deliberately plays false to his pledged service. Paul's word to a young Christian friend on this principle was straightforward and unmistakable: "No soldier on service entangleth himself in the affairs of this life; that he may please him who enrolled him as a soldier." *Entangleth* is the test word. We must have much to do with the affairs of this life; but we must never get so tangled up in them that our value as good soldiers in the service in which we have been enrolled is impaired. When we are honest with Christ and ourselves, it is not hard to decide what kind of affairs to let alone.

Reputation-Building

No man can permanently seem to be, in the eyes of the world, a different man from what he actually is when alone with himself and God. Most of us try to accomplish this, and many of us think that we succeed, while we are really about as successful as the ostrich with his head in the sand. The house-keeper whose store-room is a den of confusion cannot establish a reputation for orderliness and neatness by tidying up the library and the parlor every little while. The business man in whose desk-drawers are masses of confusion never succeeds in becoming generally known as a model of business-system, no matter how clean is the top of that desk which is in conspicuous sight. Our reputation, in the long run,—and there is no other real reputation,—rests upon our constitutional habits. Our characters, not our affectations, determine the public opinion of us. If we would be thought well of by men, let us give our chief attention to that which men do not see.

Is the Ananias Club's Platform a Sound One?

MOST persons think that they do not believe in lying. If you should ask them whether they are prepared to defend the lie, they would indignantly answer, "Of course not!" But cross-question them a little, and it soon appears that they are not prepared, after all, to deny the lie any claim whatsoever to a courteous consideration. If an untruth be told from motives wholly good, when it will accomplish a good end and harm no one,—why, that, of course, is another matter; indeed it is not a lie at all. Anybody would be justified in using an untruth under such circumstances; he would be a fool, and reprehensible, if he did not. So they say. Thus they defend the lie,—but only the lie of necessity, or the lie of downright duty, as they may call it. The person who denies that there is ever, under any circumstances, any justification of the lie of necessity or of any other kind of lie, is extremely rare. Not one person in a hundred believes that the lie is never justifiable. If any reader of these words doubts this, let him simply test the matter among the next ten persons he meets.

One of the leading morning newspapers of Philadelphia called for a vote from its readers a few weeks ago on the question "Is a Lie Ever Justifiable?" and awarded cash prizes for several of the best-written answers. Four of the five prize-winning letters defended the lie; and the editors reported that the vote in favor of the lie as justifiable under certain circumstances was almost unanimous. Some of the points made by these crystal-visioned disputants were as follows:

"Three justifiable lies—one for a friend, one for a woman, and one to save one's life. To these I should

add one to save another's life (such as the doctor's lie to his patient), one to further or keep from hindrance a righteous cause, and even one which would save without wrong a lot of unnecessary trouble."

"The man who would not defend the honor of a lady by a little prevarication is a misfit, and should be landed in a dungeon cell."

"To live in peace and harmony and comfort with the companions you must meet, you must tell a lie about once every hour, and such a lie is thoroughly justifiable."

"A lie is the most deplorable of crimes except in those rare instances when it shields and brings about good."

The term "Ananias Club" has had quite popular usage during the last few years, springing from the readiness of a prominent American to characterize one man after another as being free from the shackles of truth-telling. It is not a club in which any would take pride in claiming membership. Yet it may be stated unhesitatingly that, if the defense of the lie constitutes membership, the vast majority of persons are members in good and regular standing. The vote taken by the Philadelphia newspaper is evidence of this,—evidence that may easily be repeated or confirmed anywhere. And the question properly arises, Is the platform of that club a sound one? Is a lie ever justifiable? No one, of course, ever defends the lie of the original Ananias, who with his wife was made such a tragic object-lesson of punishment to the early church, and whose case will be studied on the first Sunday in February by some twenty-five million Sunday-school people throughout the world. But the study of his case will start the discussion of the whole

subject of the lie; and, it is to be feared, more than one Bible class will hear the lie defended by teacher or members. Is this as it should be?

What is a lie, to begin with? It is an untruth,—that is, the assertion as a truth of that which is not true. It is a saying that something is so which is not so, or that something is not so which is so. It makes the truth walk backwards. It is active, not passive. It is, to put it paradoxically, a positive negative. It is to say no when the truth is yes; or yes when the truth is no. Or again, it may be effected by silence, or by concealment of the truth, when such silence or concealment results in deceiving those who have a right to the truth. And its purpose always is to deceive.

In other words, let us be clear that the lie is not the mere concealment of the truth, but the positive misrepresentation of the truth, or misstating of the facts. The concealment of the truth, whether it is done by silence or by the speaking of other truth, is often a positive duty,—provided always no lie is told in the process. A large part of our life is properly devoted to concealing the truth from those who have no right to the truth. But the lie must have no place in this.

And if we would take the shortest cut to the root of the whole matter, and ask why one may say flatly and uncompromisingly that the lie has no tolerable place in the life or duty of any human being who ever lived, or who is living to-day, or who ever will live, we may find the answer in the eternal fact that God, who was, and is, and is to be, and who is the creator of all life, is a God of truth. Every revelation of himself to man throughout the ages shows this. God has never lied; he could not lie and be God. And what by his nature he cannot do, he cannot authorize his creatures to do. God can take life, and God can give life; so man with God's authority can take life and can give life. God can build up and God can tear down; and man can do both of these in obedience to God's orders. But God cannot lie; and man cannot work with God and lie. Jesus, the incarnation and revelation of God, said of himself, "I am the truth."

If therefore the omnipotent God cannot lie, nothing good that God desires for his children is ever dependent upon a lie for its bringing to pass. To admit anything else is to insist that the lie is a greater power than the omnipotence of the God of truth. And in so doing we must remember who is, by the Bible and by universal recognition, specifically recognized as the Father of Lies. The Devil holds this honor. So that the situation which demands a lie as the only means of effecting a good outcome is a situation in which God is powerless to help, but which the Devil can manage for the good of all concerned. No other reasoning is possible.

Look now, for a moment, at some of the cases in which, according to the common notion, any honorable and right-thinking person should lie if he would do his duty. To save life, to protect health, to further a righteous cause, to defend honor, to live in harmony with others, to bring about good. God, then, is powerless to accomplish these things under some circumstances; we must seek the Devil's help. Put as bluntly as that, it does not sound just right. But that is exactly the situation. Was there ever a time when life or honor or health or a good cause could not be cared for by the God of truth?

One trouble with most of the ingenious situations by which the lie-defender establishes his claim is that they are purely imaginary. Ask such a person how many instances he himself has actually known, when a human life or a woman's honor cried out for the salvation of a lie. And in the rare case in real life when a lie seems to be needed, a little courage and faith in the God of truth will probably show that it was not needed. We shall seldom, however, meet any one who has had the opportunity to test this.

Except, perhaps, in the professional life of physicians and nurses. And that phase of the subject is handled in a masterly way by a physician of exceptional standing in the scientific world, who writes, on the page facing this, of the convictions to which he has come after trying the lie-method for seven years and the truth-method for eight. He is not a theorist, in either ethics or medicine. He deals in facts. His article is probably one of the most disconcerting to the defender of the justifiable lie that has ever been published, and The Sunday School Times rejoices in the privilege of circulating it while the platform of the original Ananias is under discussion.

Honor is never defended by dishonor; it need call no such pother to help its cause. Human life that can be extended for a few years only by a bargain with the Father of Lies is paid for at too high a price. When we must lie to live, the next world is a safer

and a better place for us than this. Even to a superficial observer, to enter upon immortal life unstained by a lie would seem to be preferable to hanging on to mortal life and to a lie at the same time. Righteous causes are not strengthened by that which saps the very foundation of men's confidence in each other. Harmonious relations with our fellow-men do not depend upon a thing that breeds distrust and discord. A method which works its most disastrous effects upon the one who uses it is not likely to be a safe "shield."

When one considers the principles that are really involved in the question of the lie, it seems strange that it is a question at all among right-minded people. But it is still debated. The Sunday School Times counts itself fortunate in the exceptional character of its reading constituency, yet it has never taken up in its columns—as it has done over and over again—the absolute unworthiness and sin of the lie, without being called to account, sharply or gently as the case may be, by some of its readers.

It will be so this time. Readers will want to know if The Sunday School Times actually means to take such an extreme position as to suggest that a lie really would not be proper in "the following case,"—and then there will be cited just such a case, probably imaginary, as the self-elected members of the Ananias Club have, ever since his day, delighted in describing as "posers" for the man who declines an election to membership with them. "Honor," life, or health will be shown to be trembling in the balance until the liar speaks their safety; and the temporal safety of all these will be rated as, of course, the most important consideration in life. The suggestion that there may be something that is worth more to a man or a woman than reputation, health, or life, does not enter into their calculations.



Must Self-Love Go?

Self ought to die, but self dies hard. Even in those who are high up in the scale of Christian devotion and service, self succeeds in suggesting that, after all, it has a proper place in one's regard and care, provided it is not allowed to exceed its claim. And then Scripture passages are cited in proof. Whenever The Sunday School Times is merciless in granting no rightful place to self or self-love, this question is raised. Thus a long-time reader in California writes, appreciatively and thoughtfully:

I am prompted by a sentence in your editorial paragraph entitled "Pity That Is Poisonous," to make my first venture in asking for light from the source whence so often illumination has come, "Notes on Open Letters."

I can readily understand and fully agree in your characterization of selfishness and its baleful effects, but the sentence on which light is desired is this: "Pity is said to be akin to love, and we are to love all men, even our enemies; but we are not to love self." Now while I fully agree with your oft repeated statement that "self" is to have no consideration whatever in the sense of "fulfilling the desires of the flesh and of the mind," yet does not the Saviour's summary of the second commandment enjoin a certain kind of self-love, when he says, "Thou shalt love thy neighbor as thyself"? And in John 12:25, where the motive for "hating his life in this world" is that the believer may "keep it unto life eternal," is there not an appeal to a species of self-love? And if in no sense self-love is allowable, how then are we to understand Ephesians 5:28—"He that loveth his own wife loveth himself"?

When our Lord told us that we must love our neighbor as ourself, he plainly meant that we must give our neighbor the place in our thought and care that we had been giving to self. And as two bodies cannot occupy the same place at the same time, self must get crowded out. Self-love is natural; neighbor-love, and enemy-love, are not natural, but they are Christlike, and they cannot exist with self-love. The two are in sharp conflict. Christ did not make them parallel, but he replaced one with the other. "Thou shalt love thy neighbor as thyself" not only can mean, but it must mean, by the test of experience: "Thou shalt love thy neighbor as [thou hast loved, or wouldst love] thyself."

That there is ultimate gain to self in giving self no place in our love is, of course, a fact that is taught throughout the New Testament. But this gain can never be realized by one whose chief motive in "loving" his neighbor is gain to himself. Such self-prompted love for others is not love at all. Self-forgetfulness is the first step in real love. Self-crucifixion, self-death, lead to eternal life.

In the passage cited from John, Jesus was talking

about life, not about self, and he pointed out that the free spending of life was the surest way to win eternal life. The desire to live eternally must not be confounded with self-love. A man might long to live in order to conquer self and to serve others more completely than he had ever succeeded in doing. Moreover, in the phrase, "he that hateth his life in this world shall keep it unto life eternal," the first word "life" is a different word, in the Greek, from the second word "life." By hating one thing a man gets, not that same thing, but another. If this verse were, therefore, read as an appeal to self-love as the correspondent suggests, we should see that the self that is hated is not to be recovered, but something else is to take its place.

Paul did not expect to deceive any one when he wrote to the Ephesians that "he that loveth his own wife loveth himself," nor can this appeal to men to love their wives be fairly counted as justifying self-love because of that figure. Man and wife are "one flesh," to be sure, and a man who loves his wife thereby loves a person who is one with himself. But he does not love his *self* in so doing. A man can love his wife unselfishly, as he cannot love himself unselfishly. And only the man who does *not* love himself can love his wife as Christ would have him do.

An Advertising Expert's View of Church-Bulletin Advertising

The church side of the question of carrying paid advertising in the bulletins or calendars of local churches, in order to defray the cost of publication, is not the only side. The side of the advertiser himself is entitled to be counted as quite fifty percent of the problem. A California pastor's letter on the subject was published here recently, and expressed the view, with which the Times concurred, that such advertising is out of keeping with the purpose and use of church bulletins. Now a prominent advertising man presents the side of the advertiser. The following letter is from the Principal of the School of Advertising of the widely known International Correspondence Schools at Scranton, Pennsylvania:

As a practical advertising man, I can give you another good reason why church people should not try to sell advertising space in their programs, bulletins, etc. It is generally conceded by experienced advertisers that space in such mediums is not, as a rule, worth anything near the price asked. A great many advertisers, therefore, speak of the solicitation as "religious graft"; and in some cities the long-suffering merchants have had to adopt resolutions against all program advertising and post such resolutions prominently in their stores. There are exceptions, of course; the space in some bulletins may be worth what is asked; many advertisers willingly help such enterprises, and it is possible that some get value received; but if I take space in such mediums, I usually charge the price up as an extra church contribution—not as an advertising investment.

S. ROLAND HALL.

So it looks as though church-bulletin advertising hadn't a leg to stand on. It is counted an imposition by advertisers, and it offends the good taste of church people. The California pastor ought to rest easy in his decision against it.

The Daily Altar

By the Rev. J. H. Jowett, M.A.

February 1 to 7

MON.—Almighty God, I thank thee for the transforming ministry of thy grace. I pray that it may work upon my mind and heart to-day. Let some desert place be beautiful, and made to blossom like the rose.

TUES.—Most gracious Lord, I pray for all the sons and daughters of men. May those who know thee be confirmed in their faith! May those who are in the bondage of indifference be delivered unto freedom! May those who are halting between two opinions have their minds decided upon the side of Christ! Let all the people praise thee!

WED.—Most gracious Lord, I thank thee for the freshness of thy promise. I bless thee that it never grows old or stale. Thy provision is as new as my need. Help me to feed upon it by faith and so become strong in my Lord.

THURS.—Eternal God, I thank thee for the nearness of thy Spirit. Help me to believe in his immediate ministry. Never let me think or work as though I were alone and had to appoint my own destiny. Mighty Spirit, dwell with me!

FRI.—My Father in heaven, I pray that thou wilt keep the fire of my devotion burning. Let it not be damped by the disappointments of my day. Let it be strong enough to blaze through all obstacles, and shine brightly even in the midnight. Feed my flame, most gracious God!

SAT.—My Father in heaven, wilt thou make the whole week one of Sabbath peace? May all the days be alike in the radiance of thy grace! Let my communion to-day be unbroken. Even in my lighter moments let thy saving health be in my soul.

SUN.—Gracious Lord, I pray that thou wouldst abide with me to-day. Let thy presence make my duty welcome, and my ordinary work a joy. Let every endeavor be begun, continued, and ended in thee. Thine be the glory!

The Impotence of Lying

By Richard C. Cabot, M.D.

I WAS brought up as most physicians are, to be truthful whenever possible, but to lie when the patient's interest absolutely demanded it, when sympathy, tact, and kindness forbade our telling the apparently wounding or dangerous truth. After practising medicine seven years on this principle, I gradually became convinced that no man was skilful enough to make a success of lying unless he kept in constant practise. The occasional liar does not always succeed even in fooling his patient, although he often thinks he does.

After these seven years of lying I tried the truth, and for the last eight years that has been my steady practise. Let me explain, first of all, just what I do and do not mean by telling the truth. I do not mean emptying my mind of all its content before every one or on every occasion. It is no one's duty to button-hole all his friends on the street and give them a dissertation on their faults and weaknesses. It is no one's business to force truth on people when there is no reason to suppose that it can do them any good. But it is every one's business to be fair and square, to deceive no one, never to be double-faced.

In the field of medicine the temptation to speak the lie of kindness is strongest, perhaps, in regard to the future progress of disease, but it is also powerful in diagnosis and in treatment, as a few examples will show.

Until quite recently it was a common practise among physicians to tell the sufferer from early phthisis [tuberculosis] that his disease was "bronchitis," or that he had "weak lungs." It was thought harmful to "alarm the patient," and unkind to make him face the facts. Of late this pernicious habit has begun to go out of fashion as regards phthisis, because the fresh air and full feeding treatment now generally adopted "gives away" the nature of the malady. Publicity and the wider knowledge of disease by the general public are making it harder and harder for physicians to conceal from themselves the harm that deception works. Here, as in so many other fields, tuberculosis is the entering wedge making for the saner treatment of all disease. We know that to get the best results in treatment we must have the co-operation of the patient; in fact that he, with God to help him, must do most of the work.

But in relation to many other diseases we physicians still try to treat the patient like a dummy who is passively pushed, moulded, and manipulated from without according to methods that he does not understand. Take heart-disease, for instance. I recently knew of a case of heart-disease in a prominent Bostonian who consulted a fashionable Boston doctor for severe pain, due in fact to the heart-trouble. The doctor wishing "not to alarm the patient" told him that "neuralgia of the stomach" was his malady. Not long after the patient met at his club another and still more fashionable doctor, an old friend of his. The following conversation ensued:

Patient: "Sam, what is neuralgia of the stomach?"

Doctor: "There's no such disease."

Patient: "What should you think of a doctor who made that diagnosis?"

Doctor: "Either he doesn't know his job, or he is trying not to alarm his patient."

Patient: "I see."

It is nearly impossible to arrange that all the liars shall tell the same lies. Slight divergencies upset the whole plan. Publicity and the increasing intelligence of the public are forcing us to take the patient into our confidence, if only to gain his confidence.

One of the hardest of tasks for those of us who have given up lying is to convince people not to lie to the insane. Almost every one,—clergymen, social workers, college professors, and intimate friends included,—will lie to any one who is, or is suspected of being, insane. He is outside all the pale of morals. Does it work? Not at all.

The superintendent of a large asylum for the insane once wrote me: "Two out of every three of the patients in our asylum suffer from misrepresentation made to them before or after commitment by their friends. Patients are absolutely misled as to where they are going, and find themselves in an asylum without anticipating it. Consequently they are unwilling to believe anything that is said to them inside

If ever the kindly-intentioned lie is the part of wisdom, the sick-room or the doctor's office would seem to be the place for it. But here is a New England physician of the younger generation who, after giving a series of years of trial to each plan—lying and truth-telling—is ready to express very positive views. The striking title with which he heads his message tells his conviction in a word.

Dr. Cabot's right to speak authoritatively from the standpoint of professional rank and experience is seen from the fact that, at forty years of age, he is Physician to Out-Patients of the Massachusetts General Hospital, Consulting Physician to Massachusetts Eye and Ear Infirmary, to New England Hospital, to Westboro School for Boys, and Lancaster School for Girls; Member of the Association of American Physicians, of the American Medical Association, of the Massachusetts Medical Society, of the Boston Society of Medical Sciences, and Counsellor of the Harvard Medical Alumni. He is also Director of the Boston Children's Aid Society, and of the Public School Association.

the asylum. If their friends and pastors can deceive them, surely the asylum doctor will. So our hands are tied."

Of course the lie works long enough for the liar to shift the responsibility. It is in the next chapter that the break-down comes,—round the next corner of the road, or even on the same straight road, but in the dim distance, where his short-sighted eyes can't follow.

Medical lies mean moral short-sightedness. That is the crux of the whole situation. A family conspire with their doctor, the servants, and the nurses to keep the sick man in ignorance and buoy him up for a time with false hope—perhaps till his death. But how about the conspirators themselves? Some day they will be sick themselves. Whom then can they trust? They have learned, each of them, that the trusted medical adviser, the faithful nurse, the devoted servants, the beloved family, will lie "for the patient's good," and each one's judgment is different as to the extent of that "good."

"Oh, of course I never believe what doctors say," a girl of twenty said to me once. "I've helped them lie and fix up the letters to mother too often myself."

Lies work only so long as confidence is firm. But every lie undermines confidence, as in the two examples just given. So-and-so makes it more and more difficult to make either truth or falsehood effective. Finally, as in the story of the boy who cried "Wolf," the truth itself becomes powerless. Lies have undermined both themselves and it. Because governments and war officers have lied so often in the news which they see fit to give out,—"so as to avoid alarming the people,"—we see the pitiable spectacle of the physicians about King Edward of England stating that he has only mild appendicitis, no cancer: telling the absolute truth, and being generally disbelieved by the business world—deceived once too often.

This short-sightedness of the conscientious liar is nowhere more strikingly shown than in the lies which most doctors tell as part of treatment,—the lies known as *placebos*, or bread pills.

A *placebo* is a medicine given, not for its virtues as a drug, not for its genuine physiological action, but because (though inert) it will make the patient think he is getting something of real value to his tissues. It is given to make him believe that something is being done for him, when this is not the fact. Such a drug works only so long as the patient is deceived. Imagine the doctor saying frankly: "I give you this medicine (quite harmless, I assure you) for its effect on the mind. We must beat Mrs. Eddy at her own game, and by producing faith and hope in you benefit the condition of your stomach and bowels."

Of course such frankness would spoil the whole game. One must carefully and minutely explain the method in which the drug is to be dissolved and taken just so many minutes after breakfast. One must go through all the forms of prescription-writing and elaborate directions, or the whole structure of lies will fall.

But where is the harm of all this?

Look at the patent-medicine industry and find the partial answer,—one of the ill-effects of teaching people to believe that most diseases can be cured by medicine in a bottle. The people sum it all up.

They find the total result of the doctor's numerous and costly visits in a row of medicine bottles on the shelf. The medicines are cheap. The doctor is expensive. "Why not skip the middle-man and get the medicine direct? So the patent-medicine industry thrives.

Babies are not born with a desire to swallow a drug every time they have a pain. They learn that lesson later. From whom? Ultimately from the doctors whose wise habits have been handed down through the aunts and grandmothers.

So the bread-pill habit among doctors produces and maintains the patent-medicine habit among patients: robs the patient of his health and the doctor of his living. Suppose the doctor told the truth, refused to give drugs except in the few diseases where they are really of value, and spent his time in discovering and eradicating the bad habits of eating, drinking, smoking, loafing, and sexual vice, which produce most of the diseases for which doctors are called. People wouldn't think they could squeeze out the middle-man and get that sort of advice out of a medicine bottle.

"Well," people say, "that is all very well in theory, but suppose people demand drugs?" They can be taught not to demand them, and to trust their doctor all the more when he does give a drug because he so often doesn't.

"But if telling the truth makes the patient worse, would you still tell it?"

If the diagnosis is really clear and certain, I find that the patient has usually suspected it long before his friends and nurses have come to the point of discussing the propriety of concealing it from him. He looks with a pitying smile on their efforts to deceive him. If the diagnosis is in doubt, as is so often the case, we can truthfully tell the patient *that*, and go on with our business of cure. I have many times seen friends amazed at the calmness—even relief often—with which the sufferer learns the truth which they, the healthy but faint-hearted friends, could scarcely face. I have never known a patient made worse by learning the nature of his disease.

Truth, the habit of truth telling, is coming in medicine,—coming fast,—not by reason of any preaching or writing such as I am doing here, but by the action of the same gigantic beneficent forces which are making for truth in the commercial world to-day. These forces are publicity and science.

1. To seek truth nourishes the habit of speaking truth. Throughout the medical world to-day, in all the medical schools and the laboratories, men are acquiring the habit of leaning on the facts, of copying their words and their ideas not from other men's ideas, not from their own preconceptions and prejudices, but straight from reality. When a man has learned chemical habits, physical and biological habits,—the habit of accurate observations, measurement, description, and inference,—he gets almost helplessly dependent on reality, almost incapacitated for lying. The figment-making faculties atrophy in a brain that is exercised in these ways. Lies become almost impossible, nauseous. The more scientific medicine becomes, the fewer lies will be told.

2. Publicity—the turning on of the light from all sides, as has happened recently in the political and commercial life of our country—has its beneficent effects in hastening the decay of lying. Where all is known, lying is impossible. When the effects of our lies come swiftly back to us (as they tend to do when publicity educates the public and disseminates truth through a million agencies) we soon learn the short-sightedness of falsehood. The man who robbed Peter to pay Paul would have been less likely to do so if Paul had previously read of the robbery in his morning paper. Anticipating this, the robber nips his own act in the bud,—finding that it is vain to try to buck the universe!

For with reality against him, that is exactly the liar's task. He is trying to cut off the branch on which he sits, to destroy the credit and confidence that makes it possible to deceive any one. Because God is in his world, because goodness is in the very nature of things, we fight against reality, against the universe, when we raise our puny voices to lie. It is sin because it is self-destruction,—the effacing of our

own last act by our next act, the attempt to face north and south at once.

Not merely in medicine, but in the social world, the business world, this law holds true. I have described its working in my own profession because there it has come home to me most strongly, but I cannot help seeing it everywhere that I have the op-

portunity to get close to the facts. A house divided against itself cannot stand. Such an edifice every liar tries to construct,—and with one hand he tears down what with the other he builds up,—in a murky, dusky light. But the light is growing, and he will soon see his folly and desist.

Boston.

Why the Church Cannot Adopt Socialism

By the Rev. Charles Stelzle

"Socialism" to-day stands for two distinct things: a political movement; and, under the name of "Christian Socialism," a religious movement. The Sunday School Times does not deal with purely political questions. With Socialism as a political movement or party it has nothing to do. But of Socialism as a critic of the Church, or as an alleged interpreter of the teachings of Christ, The Sunday School Times may properly treat.

Therefore Mr. Stelzle has been asked to write frankly on this subject. He will follow the accompanying article by another, on "Why the Church Need Not Adopt Socialism." As one who has well been called "the Apostle of Labor," and who has faced and worked out the problems of the American workingman himself through early years of life spent as a mechanic, Mr. Stelzle is peculiarly well equipped to discuss this subject. His comments on the Sunday-school lesson of the week are to be found on page 55.

IT HAS been said that there are not only as many kinds of Socialism as there are socialists, but that there are as many kinds of Socialism as there are men to be won to Socialism. This, of course, is an exaggeration, but it is often true that when a man tells the average socialist that he believes in doing away with the great injustices which to-day exist in human society, and suggests that the people should exercise their rights as citizens, and vote them out of existence; or when he declares that he believes in municipal ownership, for example,—he is informed, with enthusiasm: "Why, you *are* a socialist, but you don't know it!"

It does not necessarily follow that, because one believes that present social and economic injustices should be wiped out through the use of the ballot, one is a socialist. All good men desire to bring about a change in society which will give every other man, woman, and child a fair chance, and we all deplore the conditions which prevent the accomplishment of this purpose. But Socialism is simply one of many remedies that are being advanced in order to change these conditions. Practically all reformers agree with the socialists when they portray the evils which we are fighting, but they part company when it comes to advocating a remedy whereby they are to be eliminated. The socialists have performed a most valuable service in presenting their protests and criticisms, but when it comes to the presentation of a definite program they are not quite so helpful. There is practically nothing in existence to-day which may be pointed to as being the result of the introduction of the socialistic idea. There are examples of the value of co-operation and of the efficiency of state control, but nowhere has the complete socialistic program been attempted. The success of a co-operative plan in a particular place under peculiar conditions, or the value of the service rendered by such an institution as the post-office, for instance, does not necessarily mean that the entire socialistic program, universally applied, will solve the social problem.

But it is not the purpose of this article to discuss Socialism as such. We have nothing to do, just now, with the question as to whether or not Socialism will accomplish all that is claimed for it. The point that I desire to make is, that the church cannot and should not adopt and advocate Socialism as the only economic system whereby society is to be saved.

There are many men, and some of them are church men, too, who insist that Socialism is merely "the practical expression of Christian ethics and the evangel of Jesus." They say that Jesus came into the world primarily to establish a "co-operative commonwealth," which is to be fully realized in Socialism. And now, many of them have been organized into a society which has for its chief object, not the conversion of socialists to Christianity, but the conversion of Christians to Socialism. They insist that the co-operative commonwealth is the goal of Christianity. They believe that Karl Marx, the founder of modern Socialism,—a Jew and a hater of Christianity,—more nearly presents the true ideals of Jesus than does any other man who is *not* a socialist, no matter what else he may believe. They insist that when men are well-fed, well-clothed, and well-housed, they will then take time to cultivate their souls. When, recently, a socialist in a workingman's meeting scornfully resented my presentation of the moral aspects of the labor question, insisting that all sin is

due to poverty, and I replied that then all the capitalists must be saints, because they surely are not poor, he sat down amidst the ridicule of the audience. And when I told the men that before we could have an honest horse race we must have an honest human race, they cheered lustily. For, after all, it is not so much a question as to what a man is without as what he is within, that shall determine his destiny.

But did Jesus actually advocate the "co-operative commonwealth" as the ultimate ideal of Christianity? One of the principal Scripture passages employed to prove this statement is that found in the Revelation: "I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. . . . And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

A noted "Christian socialist" recently said, "it should be clearly recognized that the ideal which gave such power to the pen of this unknown writer is precisely that of Rousseau and Mazzini," and he adds that "most people seem to imagine it to be a conception of the glories of some other world in the regions beyond death."

The sentence in this prophetic utterance that "there shall be no more death" does not seem to trouble the socialist—or does Socialism promise to abolish death? The words, "and the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it,"—do they mean that Socialism will supersede the sun and the moon?

When Paul expressed a desire to depart and be with Christ, did he have a vision of the Marxian co-operative commonwealth? What did he mean when he said "the kingdom of God is not eating and drinking: but righteousness and peace and joy in the Holy Spirit"? Was it not when Peter was pleading for an earthly paradise or kingdom that Jesus said to him, "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men"? Jesus himself said, "My kingdom is not of this world." Therefore, the statement of the socialists that their economic paradise on earth is the kingdom which Jesus came to preach is scarcely reconcilable with the specific declaration of Jesus himself. To insist that all of the teachings concerning the future had to do simply with the kingdom of Christ upon earth is absurd, and cannot be reconciled with other definite and specific teachings of Jesus himself with reference to his coming again.

The socialists make a great deal of the term "class-consciousness." Their touching plea for a "universal brotherhood" is inconsistent with the spirit that "brother" or "comrade" is simply one who is a socialist; all others are either knaves or fools. They sow the seed of hatred, hoping to bring in a harvest of love. Whatever they may say concerning universal brotherhood, they preach *personal* enmity. This is scarcely in harmony with the teaching of Jesus, who declared that *all* men are brothers and neighbors. Far was it from him to teach that even the rich should be despised. He denounced the falseness and the hypocrisy in men, no matter what their station in life.

Professor Flint, in his book on Socialism, says: "Tell men only of their Rights, tell them only that others are wronging them out of their Rights to lib-

erty, to property, to power, to enjoyment, and that they must assert and secure their Rights; and you appeal, indeed, in some measure to their conscience, their sense of justice, *but you appeal as much or more to their selfishness, hate, envy, jealousy*; and if you infuse into them a certain strength to cast down and pull to pieces much which may deserve demolition, you render them unlikely to stop where they ought in the work of destruction, and utterly unfit them for the still more needed work of construction. Hence all revolutions which have been effected by men prejudiced and excited through such teaching have been, even when essentially just, disgraced by shameful excesses, and only very partially, if at all, successful. Those who have gained Rights which they have been taught to think of as advantages, but not as responsibilities, always abuse them. No society in which men who have been thus perverted and misled are in the majority, no society in which the sense of Duty does not prevail, can fail to be one in which class is at constant war with class; can enjoy peace, security, or prosperity."

Socialists are not agreed among themselves as to just what they want, nor how their plans will work out. How, then, can they expect the church to adopt an economic system concerning which they cannot agree among themselves? It has been only too true that there have been divisions in the church, but the tendency to-day is all in the opposite direction. The churches are getting closer together, as was manifested by the recent meeting in Philadelphia of the Federal Council of the Churches of Christ in America, which represented thirty-three denominations, eighteen million members, and fifty million adherents. Shall we now again cause a serious split, more grievous than ever before, by adopting a social system and an economic program which would not be satisfactory to large numbers who are both inside and outside the church? If the church has learned anything in recent times, it has been the folly of division, and it does not propose to adopt any economic system which will unquestionably again rend the church in pieces. The church has made mistakes, many of them, but here is a mistake which it would be a folly to repeat.

Suppose, for the sake of argument, that Socialism would bring about all that is claimed for it by its most ardent advocate? Does anybody who has studied history imagine for a moment that our solution of the social problem will be satisfactory to the next generation? The ideals and solutions for our day will be laughed at fifty years hence, just as we smile—aye, are ashamed—of the social and economic system of fifty years ago, when slavery was quite generally accepted, even among the very best and most sincere people of the times. Every man knows that his ideals are constantly advancing. When he attains the ideal of former days, already his conception of what he ought to be has gone far beyond. Indeed, we shall never reach our best ideals in this life. No matter how far advanced our progress in this generation, we cannot legislate for the next. The labor question will never be settled until the last day's work is done, and the church cannot afford to be sponsor for any system which will embarrass future generations, both inside and outside the church.

It should also be borne in mind that the church has no right to compel a single person to accept an economic system in which he does not believe. The Protestant Church stands squarely upon the right of private judgment. That is the basis of its origin, and is the meaning of the word which distinguishes it from the church that teaches the infallibility of its head. The socialist believes in the supremacy of the law,—that is, he would apply the law to society in all of its ramifications, declaring that thereby he will settle the social question. The anarchist—the philosophical anarchist—declares that the law is the source of all evil, therefore he would abolish the law. They may both be perfectly sincere, and they may both be in the same church. What right has that church to compel one or the other to accept the other's economic theory? The church cannot stand for any economic theory, no matter what it may be. On the other hand, it must follow the example of Jesus Christ, and advocate certain fundamental principles which will be applicable to society in every generation, and which must prove acceptable to every honest man. This is as far as Jesus himself went in the matter of social systems. Nowhere can there be found a single statement that Jesus advocated Socialism or any other "ism," although every social reformer claims him as the champion of his particular social theory. This proves that the Christianity of Jesus is a much broader thing than any theory which has ever been advocated by the social reformers; and the church can rest its case upon this fundamental fact.

NEW YORK CITY.

Jackson's religion entered into every action of his life. No duty, however trivial, was begun without asking a blessing, or ended without returning thanks. 'He had long cultivated,' he said, 'the habit of connecting the most trivial and customary acts of life with a silent prayer.' He took the Bible as his guide, and it is possible that his literal interpretation of its precepts caused many to regard him as a fanatic. His observance of the Sabbath was hardly in accordance with ordinary usage. He never read a letter on that day, nor posted one; he believed that the Government in carrying the mails were violating a divine law, and he considered the suppression of such traffic one of the most important duties of the legislature. Such opinions were uncommon, even amongst the Presbyterians, and his rigid respect for truth served to strengthen the impression that he was morbidly scrupulous. If he unintentionally made a misstatement - even about some trifling matter - as soon as he discovered his mistake he would lose no time and spare no trouble in hastening to correct it. 'Why, in the name of reason,' he was asked, 'do you walk a mile in the rain for a perfectly unimportant thing?' 'Simply because I have discovered that it was a misstatement, and I could not sleep comfortably unless I put it right.'

* * * * *

Nor was it merely his own gentleness of disposition and the many graces of his charming helpmate that secured so large a degree of peace and happiness. Jackson's religion played even a greater part. It was not of the kind which is more concerned with the terrors of hell than the glories of paradise. The world to him was no place of woe and lamentation, its beauties vanity, and its affections a snare. As he gazed with delight on the gorgeous tints of the autumnal forests, and the lovely landscapes of his mountain home, so he enjoyed to the utmost the life and love which had fallen to his lot, and thanked God for that capacity for happiness with which his nature was so largely gifted. Yet it cannot be said that he practiced no self-denial. His life, in many respects, was one of constant self-discipline, and when his time came to sacrifice himself, he submitted without a murmur. But in his creed fear had no place. His faith was great. It was not, however, a mere belief in God's omnipotence and God's justice, but a deep and abiding confidence in His infinite compassion and infinite love; and it created in him an almost startling consciousness of the nearness and reality of the invisible world. In a letter to his wife it is revealed in all its strength:

'You must not be discouraged at the slowness of recovery. Look up to Him who giveth liberally for faith to be resigned to His divine will, and trust Him for that measure of health which will most glorify Him, and advance to the greatest extent your own real happiness. We are sometimes suffered to be in a state of perplexity that our faith may be tried and grow stronger. See if you cannot spend a short time after dark in looking out of your window into space, and meditating upon heaven, with all its joys unspeakable and full of glory. . . 'All things work together for good' to God's children. Try to look up and be cheerful, and not desponding. Trust our kind Heavenly Father, and by the eye of faith see that all things are right and for your best interests. The clouds come, pass over us, and are followed by bright sunshine; so in God's moral dealings with us, He permits to have trouble awhile. But let us, even in the most trying dispensations of His Providence, be cheered by the brightness which is a little ahead.'

It would serve no useful purpose to discuss Jackson's views on contrivial questions. It may be well, however, to correct a common error. It has been well asserted that he was a fatalist, and therefore careless of a future over which he believed he had no control. Not a word, however, either in his letters or in his recorded conversations warrants the assumption. It is true that his favorite maxim was 'Duty is ours, consequences are God's,' and that

knowing 'all things work together for good,' he looked forward to the future without misgiving or apprehension. But none the less he believed implicitly that the destiny of men and of nations is in their own hands. His faith was as sane as it was humble, without a touch of that presumptuous fanaticism which stains the memory of Cromwell, to whom he has been so often compared. He never imagined, even at the height of his renown, when victory on victory crowned his banners, that he was "the scourge of God," the chosen instrument of His vengeance. He prayed without ceasing, under fire as in the camp; but he never mistook his own impulse for a revelation of the divine will. He prayed for help to do his duty, and he prayed for success. He knew that

"More things are wrought by prayer
Than this world dreams of;"

but he knew, also, that prayer is not always answered in the way which man would have it. He went into battle with supreme confidence, not, as has been alleged, that the Lord had delivered the enemy into his hands, but that whatever happened would be the best that could happen. And he was as free from cant as from self-deception. It may be said of Jackson, as has been said so eloquently of the men whom, in some respects, he closely resembled, that "his Bible was literally food to his understanding and a guide to his conduct. He saw the visible finger of God in every incident of life. . . . That which in our day devout men and women feel in their earnest moments of prayer, the devout Puritan felt, as a second nature, in his rising up and in his lying down; in the market place and in the home; in society and in business; in Parliament, in Council, and on the field of battle. And feeling, ^{this} the Puritan had no shame in uttering the very words of the Bible wherein he had learned so to feel; nay, he would have burned with shame had he faltered in using the words. It is very hard for us now to grasp what this implies. . . . But there was a generation in which this phraseology was the natural speech of men.' Of this generation, although later in time, was Stonewall Jackson. To him such language as he used in his letters to his wife, in conversation with his intimates, and not rarely in his official correspondence, was 'the literal assertion of truths which he felt to the roots of his being,' which absorbed his thoughts, which colored every action of his life, and which, from the abundance of his heart, rose most naturally to his lips.

From "Stonewall Jackson and the American Civil War," Chapter III.

"The schoolroom which had been the outcome of so much anxious thought and work was opened on June 18th of this year. (1863) Thring's speech on the occasion remains to illustrate the ends he kept in view, and how steadily he held to them:-

I know not what may be the feelings of the great company that has met here today in this noble building. That a power has been at work in this place all must see. These buildings are its outward sign; your presence here a testimony and a homage to it. We claim that testimony - that homage - distinctly and boldly as given to the cause of truth and true work - to that and to nothing else. This is the magic that in spite of all difficulties is doing what you see. No one can know the might of true work and faith in it till he tries. It is not genius, - it is work and faith that prevails. Perhaps some may think that if

I chose I could tell an exciting story. It may be so. But this I know - story of our life here is very simple and as prosaic as it well can be. An earnest desire to work out truth and faith in truth against all odds; a belief that the young need not be false - that is all. My colleagues and myself felt sure that to educate without machinery for educating was a sham,, and that the result would be a sham and all false. Acting on this belief we began, and the rest of our life has mainly been one long series of laborious, commonplace days. Ten years ago, - just ten- this noble old foundation counted its twenty-five boarders and one house. You see today what a clear sense of honest work and patience can do with scarcely any external aid, and none of the glitter that usually dazzles mankind.....

Something also I would say to the school on the subject of school greatness. I have observed lately no unnatural desire to claim a position among English schools. Now you cannot claim it. It must come. Indeed, we are very far from wishing that the school should come forward on the false ground of mere increase of numbers - which may be an increase of shame, for a mob is not an army - or of mere identity with other schools, which is not what has made us what we are. Yet be sure there is the means here of being great. Have you so soon forgotten the motto in your head room-

Self-reverence, self-knowledge, self-control, -

These three alone lead life to sovereign power.

Yes, power must come and there are two ways for it to come. Most of all, and first, the winning a character for truth and true honour. Most of all, that no lie in word or deed, no shams, no underhand deceits shall harbour here- nothing that will not bear the light. Let this be the school character, as I trust it is, and fear not, the school is great.

And secondly, though it is but an offshoot of this - the winning character for scholarship. There must be true, earnest, untiring work, and appreciation of work, renown for scholarship and every one caring for that renown. Now we have had much individual excellence and

much success, but it is idle to expect that there can be enthusiastic power, the tenacious grasp, the bulldog perseverance, the eager grudging every moment as lost that is not clearly gained, the racer elasticity that belongs to a truly great school, if all from the lowest to the highest do not hang on the reputation of their champions, and kindle in them living power by the consciousness of all eyes being fixed on them. No school will reach its full stature till this universal feeling exists; no amount of deader work will make up for the loss of this living fountain of life and energy. Be then great, and fill out with daily growing power this fair temple of learning in which we are. Show yourselves worthy of it.....

Who shall set a limit to the power that goes forth from here - those generations that so quickly pass out into the great English empire as a band of brothers? Who shall stop it? It will grow and grow, and be a witness in all lands. Then we look back a little and remember that a few years ago no language would have been thought too scornful to deride the possibility of what today is our reality, why should we doubt what is yet to come? Why should the prophecy of the little that remains be thought a vain dream - the prophecy that a few years yet onwards, and by God's blessing, when men think of their youth, and talk one with another of truth and honour and steadfast work, the name of the school shall rise readily to their lips, and deeds of patient endurance and a character hardly won for quiet, unassuming trustworthiness, shall fill with honest pride the hearts of those who then shall be able to say, "and I too was at Uppingham. Nothing is too great for the power of truth."

much

ADDRESS

TO THE

GRADUATING CLASS 1905

The Moses Taylor Hospital
School for Nurses

SCRANTON, PENN.

MAY 25th, 1905

By

C. IRVING FISHER, M. D.

SUPERINTENDENT OF THE PRESBYTERIAN HOSPITAL
IN THE CITY OF NEW YORK

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As we came this morning out of the noise and whirl of the city over the mountain into the valley and up to this hillside clothed in the freshest garb of early spring, and have enjoyed with your Superintendent the drive over your mountain boulevard, we have realized that you who have had your preparation in this hospital have had a source of inspiration which those who take their training in a great city have not. The "Inspiration of the Hills" is fully known only to those who have had it and miss it.

WE are living in an age of wonderful activity and progress. Investigators are diligently searching every field of knowledge for new things. These are contributing to the material prosperity of men and nations, but the truths and principles by which men meet their obligations to their fellow men each day of life, are as old as the Proverbs and have not been improved since the Sermon on the Mount.

I recall that, as a young man, I had returned to my home after a year in one of the Normal Schools of my native State. I was asked by a good deacon of the church to take charge of the Friday night prayer meeting. It was easier to say "Yes" than "No," and I said it. Before forty-eight hours had passed, however, my contract had in my mind assumed large proportions. I had never done such a thing and I began to feel that I could not, and so indicated to my mother. She thought a moment and (perhaps remembering the sacrifices that had been made to send me to school) said, "Well, people know that you have been receiving an education, and I suppose they expect that you can do some things."

In the years that have followed since, I have realized that the thinking of the next hour made that one of the most important of my life. It was a realization of the fact that advantages mean indebtedness—that opportunity means responsibility.

This is your Commencement Day. Behind you is the advantage time of preparation. Tomorrow begins the future of responsibility.

Every human life is summed up in *being*, and *knowing*, and *doing*; and these three are mutually dependent upon each other. What we *are*, determines in a measure what we *know*, because we are continually picking up those kinds of knowledge which we are looking for. What we *are* and what we *know*, determines what we will *do* under any given circumstances.

What we *are*, is primarily the resultant of what we have inherited from a countless train of ancestors; secondarily, it is what we have added from environment.

What we *know*, is the result of education which has drawn its supply from the whole past of human experience and research. Hence, our personal indebtedness is to all the human race, and its payment to all whom we may touch.

What we *may do* is determined by circum-

stances, and over much of the circumstance of life we have no control. Hence,

"Honor and shame from no condition rise."

But in the circumstance lies your opportunity, and what you *will do* with the opportunity depends upon what you *know* and what you *are*. ✓

Now, what you are primarily you need not trouble yourselves about. Not that it is a matter of no importance. Even the physique often opens or closes paths of life, and one who has a fairly perfect frame and comely face has no mean gift; a cause for thankfulness, but not for pride.

It is a well known fact that, when seeking employment, the person with a handsome face and a well proportioned body has primarily a great advantage over the plain faced or deformed brother or sister. This advantage is quickly lost, however, if there is not real character behind. This original make-up, as a responsibility, belongs to God and your long line of forbears. What you gain from your environment, belongs to you and God, whose fatherly aid is always ready to help His children whenever with open heart they look to Him.

It is not, however, necessary or wise to think much about yourself. Look within

✓ enough to assure yourself that the doors of desire and purpose are wide open on the side of truth, and goodness, and charity; and tight closed on the side of sophistry, and vulgarity, and selfishness. Then you will breathe in, from whatever environment, as it were the pure air of heaven and grow like the lily of the field, in self-forgetfulness, with "a heart at leisure from itself to soothe and sympathize." Then your real thought will be free to concentrate itself upon what you can know and what you can do. Your mind will not have to occupy itself with its own likes and dislikes. One of the most reassuring thoughts in life is that you do not "have to like" the things and people with whom you find yourself in contact. ✓ Nowhere in all the tests applied in Scripture to Christian character do I find a word about liking or disliking people or work. "Be ye doers of the word," and "Bear ye one another's burdens."

✓ Neither will you often find yourself called upon to resent insults, for this type of mind is of the charity which "thinketh no evil," "is not easily provoked," and gains its dignity by ignoring rather than by resenting those seeming slights or abuses, which in others are oftener faults of manner than intentional injury.

Be then what you wish to seem. Have a clear ideal, and have it by all the means in your power often in your sight ; not, however, as a model for imitation, but rather that you may catch the true spirit, and be what you approve. Then live out your own self ; that which is really in you will flow out of its own accord, naturally ; while imitations are always difficult and constrained, giving real cause for suspicion and dissatisfaction. ✓

You have been trained as specialists. This is an age of specialties. The whole field of human need has grown so wide, that it can be met in no other way. Yet a specialist who thinks that she needs to know only her specialty is a very narrow-minded woman, and as a woman and as a specialist will be a comparative failure.

Said a friend recently in speaking of two cousins who had taken nurses' training, "Sarah will doubtless give you the best technical care, but I would choose Maria to be with me every time. She knows how to get along with people, and she seems to be interested in you personally and in the things that interest you."

Said a patient to his doctor the other day, "Oh, doctor, it is good to have you here ; you

are such a comfort to me. You are more than a doctor."

So the nurse must be more than a nurse; she must be "neighbor" in the true scriptural sense of that word. Indeed the breadth of opportunity for real helpfulness, as you go into the homes where sickness and suffering have entered before you, is fitly compared to the "wideness of God's mercy, like the wideness of the sea." Life in every relation is open to your touch and influence.

Necessarily, in these years of hospital training, the emphasis has been laid almost exclusively upon the technical care of sick bodies, and means helpful to recovery. Incidentally, doubtless, your attention has been called to the importance of business-like methods in your business engagements and financial affairs. But what lies beyond these things?

Henceforth you must remember that your patients are not "cases;" they are human sisters and brothers, with needs of mind and heart as well as body, and to minister to the whole personality is to be your welcome privilege. A thinking brain and restless mind is suddenly shut up within the four walls of a sick room, and is hungry for customary food for thought. Within the stricken body is often an aching heart, and round about are dear

ones carrying a new burden of anxiety and grief.

There is much in the inner life of the home into which you, as an outsider, can not enter, and with delicacy of appreciation must carefully avoid even the appearance of observing. Family secrets which accidentally come to your knowledge should find in you a sealed tomb. And yet you fulfil but a moiety of your obligation, if you ignore this human side and confine your ministrations to the physical ailments only. Whether you can meet these needs or not, depends upon what you are and know. You can not help the hungry mind, unless you are yourself a thinking woman with a wide range of interest and resource. In this day of printed knowledge scattered broadcast, it will be only your own neglect or careless lack of discrimination as to what you read, if you are not fairly well informed in those matters which interest the world of to-day. With a broad, general intelligence you are prepared, when you find yourself shut into a sick room with a mind absorbed in one particular line, of entering into that bond of sympathy with your patient to your own advantage as well as his. Or, if your patient be shallow-brained and superficial, or with loose ideas of moral obligation, you have the chance

to while away the days of convalescence with reading which is both entertaining, and pure and ennobling in tone; for of such literature there is today no lack.

Especially can you pass over to the patient and family something from that knowledge in your own special line which they lack. You can often, as you work, freely explain the reasons for the things you do and the expert way of accomplishing the simple, necessary tasks of the sick room. You need not regard your obligation as only to your patient, but be glad to be interested and helpful in any little ailment of others of the household, and so leave the home wiser and more resourceful because of your stay in it. How is the world of tomorrow to be any wiser than the world of today, unless we, who have some knowledge, freely pass it on to those who have it not? You are indebted to some one for all you know. Pass it along and help the good work on.

Among the visiting physicians at the Presbyterian Hospital a few years ago, was one who was always especially welcome to the house staff. In an unassuming, friendly way he seemed to take the young men into his confidence, so that when he had pronounced his opinion on the patient and given his directions for treatment, they had thought it out with him and

had followed the steps by which he reached his conclusion. Every visit with him to the bedside was a distinct step forward in their medical education.

Be educators, but always without the appearance of posing as such ; and be always learners, too. Always welcome new ideas, even though they come from outside the profession, and accept or reject on the balance of your own intelligent judgment. Do not forget that each age has shown that many things confidently believed in preceding ages were errors. The practice of surgery has been revolutionized within thirty years. Fools have sometimes called attention to truths which scientists have failed to see. There are many gaps in science which common sense must fill.

Keep good-tempered and calmly cheerful, and in every situation find reasons for being so. Nothing helps so much to lift the burden from heavy hearts as the presence of a spirit of steady, strong, self-reliant optimism, backed by well grounded reason. The more despondent or cranky is the patient, the more despairing and overwhelmed the friends, the more necessary is this spirit of quiet good cheer in the nurse.

Be honest with your patients and their friends. Very early in the days of my private

practice I learned that, as a rule, men and women meet the great crises of life with firmness and courage. I have witnessed a wonderful calmness and relief in a family when I had revealed that the end of the dear one was near, when suspense and dread had given place to certainty.

But do not assume the responsibility which belongs to the physician. It is not in your province to diagnose disease or prognosticate, nor to intrude sad or disagreeable facts for which you have not been asked. Yet, when face to face with a great uncertainty and dread, the patient and friends look to the doctor and nurse jointly for counsel and help—and the relation of the nurse is sometimes much closer and more personal of the two. Many questions come to her directly, and confidences are given which give her insight into conditions which the doctor can not see. Important business matters affecting the lives and happiness of many people may be involved, and often the expression of last wishes and last words is an unspeakable comfort to those who live on. Besides, people naturally think that they have a right to know all the facts when their own interests are at stake. The tactful nurse may be a great help to the doctor in shaping his policy in situations which are always delicate

and difficult. [This point of truthfulness in the face of a crisis is one where a radical difference of opinion exists.

Said one of my medical acquaintances—in substance:* When I was taking my medical course it was impressed upon me that in most critical cases, it was unsafe to let the patient know his real condition, and often unwise to let the friends know it, and that when the physician's judgment so decided, any lie which would satisfy for the time being was preferable to the truth. I accepted this and for five years acted upon it. Then I changed my policy, and for fifteen years I have been truthful with my patients, and I have found it in every sense better, safer, wiser.

For you to take this attitude may cost something. It may bring you into opposition to the direct orders of the physician. A child was sick with Scarlet Fever. The room was upon the lower floor and the mother was taking care of other children elsewhere. When she gave up the sick child to the nurse, she stipulated that every day she was to walk beneath the window, and the nurse was to tell her the real condition of the child. There came a day when there were symptoms of heart failure.

*From address of Dr. R. C. Cabot of Boston, to Class of 1904, The Presbyterian Hospital.

The doctor said, "Do not tell the mother." The nurse replied, "But I must; I promised that I would tell her all exactly as it is." The doctor said, "If you do I shall never employ you again. I expect my orders to be obeyed." The nurse balanced it up in her mind and told the mother the fact. The crisis passed and the child recovered. The doctor said, "The mother might have been spared that needless anxiety." The intelligent mother said, "I knew that that condition was likely to appear. I placed my confidence in the nurse. If she had not told me and the child had died, I could never have forgiven her. She would have forfeited all claim to my trust." Situations like this you may be called upon to face. If you have thought them out beforehand, you will not be in doubt how to act, and you will gain tact from each experience.

A schoolboy being asked, "What is a lie?" said, "A lie is an abomination to the Lord, and a very present help in time of trouble." Not bad, when we consider that the "present" quickly ends, while the "abomination" remains long.

My advice is, do not obtrude hard facts unnecessarily. Leave that to the physician whenever you can. Help your patients and the friends to look at all contingencies from a com-

mon sense point of view. Believe in their intelligence and the essential strength of human nature to face truth, and brought face to face with the vital question, "Be honest."

Do not be hasty to resent criticisms of yourself and your work. You see yourself from within and know your motive and aim. Others see you from without, as it were in the abstract, and perhaps see something of which you are not aware; maybe an expression of face which is the reverse of your thought. Some years ago, I was quite taken by surprise one day when one of my managers told me that they had not been pleased with the feeling which I had displayed toward some suggestions of theirs. On the occasion referred to, I had said nothing and had only been conscious that the things proposed involved new relations the full significance of which did not at once take clear shape in my mind. The expression of my face at the time rightly interpreted would have shown only an effort to comprehend and not a thought of objection.

"O, wad some power the giftie gie us,
To see oursel's as ithers see us,
It wad frae mony a folly free us."

Good intentions are not accomplished facts and will not be accepted as such. Study the criticisms and find out why they were made

and let them be your helps to self-improvement. "There is room at the top of the ladder," but the best of those who get there are those who have known in full measure the press of the great throng at the bottom, and who have worked elbow to elbow in self-forgetting sympathy with weary, suffering humanity.

* "Hold no service as menial that is performed for the sick and suffering. Remember, moreover, that the trained nurse is no longer the luxury of the rich, but often the necessity of homes where strictest economy must reign, and where the nurse is rightly expected to be her own hand maid. The compensation of the nurse is often a serious strain upon the pecuniary resources of a family, and you will be compelled to exercise ingenuity, with small conveniences, to make the sick room the quiet clean, cheerful and well-ordered apartment that it should be. To accomplish this purpose, or to lighten the burden of anxiety and distress in the family, nothing that your hands have to do can soil them, and no service to which you have to give your personal attention can detract from the dignity of your office."

Have due consideration for yourself. If you enter into sympathetic relations with the household, you will seldom have any difficulty in

*From address of the late Dr. W. H. Draper, of N. Y., to first class graduating from Presbyterian Hospital, May 15, 1894.

securing your hours of needful rest and recreation. When you begin to realize that you are losing control of your own emotions, that your hand is less steady than usual and your temper more irritable, know that your own body and brain are of human stuff, and must have times of recuperation if they are to do good work. Do not gauge your needs by anyone else, but judge for yourself intelligently, and so, by due moderation, attain the longest and highest usefulness.

The editorial advice in *Life* two years ago to college graduates seems to have some thoughts worth consideration: "Some things are still clear and sure, and one is, that there is more work to be done in our American world than there ever was before, and that somebody is going to do it. You will in due time get your chance at the jobs, and will doubtless do your share of the work, and if you like to work you will probably have your share of the profits and the fun. You don't know yet precisely what you are good for, nor just how good you are, but in time you will find out, and if only you will make the best of it and of yourselves, you will find satisfaction in life. Don't try to live some other man's life. Live your own. Don't pattern after Mr. Morgan. He is copper-fastened and has steel ribs. In the whole bunch of you

there is probably not one who is built like him. Don't pattern after Mr. Carnegie. You have not had his training. Such work as he has done is not for you, and you would not like it if it were offered to you. Don't pattern after Mr. Rockefeller. If you do, you will probably go to jail early in life, and die poor and not much respected. Mr. Rockefeller has a very rare form of ability. His kind of exploits are not for you. Don't even pattern after Mr. Roosevelt. One of him is enough. You would not make another; no, not if you practised ever so much. If he had patterned after anybody he would never have pulled out of the ruck.

Be yourself; as strenuous as you can, as successful as may be, but, please God, an honest gentleman always. The world—this country as much as any other—needs good men. It has all the grabbers, all the promoters, all the smart men, all the 'smart sets' it needs. It has an over supply of fools, sharpers, speculators, idlers, degenerates and invertebrates. But it can take just as many more good people—men and women—with consciences, brains and backbones, as it can get. What you get will make a difference, but what you are will make vastly more difference, and that will determine what you do. You will make plenty of mistakes, but they won't hurt you if only

the man behind them is sound and true. The world looks full to you as you confront it. All the good places seem to be taken; all the rounds of the ladder seem crowded, especially the lowest. Have courage. There is room for you. Time will help you; experience will help you. You will certainly have your turn, and if, when it comes, you have qualified yourselves to take it, you will turn it to good account. You start with an advantage; a bigger advantage than all observers appreciate."

This was addressed to college graduates, most of whom had yet to find the line of their life work. Your profession is already chosen, and is one which exemplifies the fullest type of Christian service, in that it carries possibilities of most intimate, personal touch, with hearts most tender and responsive.

Answer the call of duty without question. It will frequently bring you into positions not of your own choosing, requiring all your alertness, tact and self control. It will sometimes bring you into touch with disagreeable, unreasonable and unlovely people, in places where there is hard work and little glory.

The picture which I have drawn for you is not a life of ease. Indeed, it can not be lived at all, except in the spirit of self-forgetting love. So entered upon and lived in, there is

no vocation more truly noble, and more richly paying in present consciousness of service rendered to humanity and so, to the Master of us all.





